

MEDIATING IDENTITIES: “DOING BEING GLOBAL” IN A STUDY ABROAD MEDIA  
LITERACY COURSE

Kelly Wiechart

Submitted to the faculty of the School of Education  
in partial fulfillment of the requirements  
for the degree  
Doctor of Education  
in the Department of Literacy Culture, and Language Education  
Indiana University  
December, 2016

Accepted by the Graduate Faculty, Indiana University,

in partial fulfillment of the requirements for the degree of Doctor of Education.

Doctoral Committee

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Beth Lewis Samuelson, PhD, Chair

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Karen Wohlwend, PhD

---

Curtis Bonk, PhD

September 14, 2016

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Dedication

To  
Aloysius Geimer  
(1915-1991)

*I did it Grandpa. I really did it.*



### *Acknowledgements*

There is an oft-quoted maxim about it taking a “whole village” in the formation of a budding youth. This dissertation took four universities, a condo association, seven states, four countries, and a major iRetailer to come to fruition. I’d like to thank several individuals who have supported me throughout this process.

I start with my Committee Members who provided me with a wonderful balance of guidance, provocation, and understanding:

- Chair Dr. Beth Samuelson for knowing when to push me to “emerge” and level up and when to pull back and help me to see things far more realistically.
- Dr. Karen Wohlwend for introducing me to the methods of multimodal and Mediated Discourse Analysis and helping me to sift through and make sense of how to approach such complex data.
- Dr. Curtis Bonk for teaching me the value of grit (#ISurvived75PageSyllabus) as well as the value of choice and voice in getting students, teachers, and budding researchers motivated. My world would not be as open without you.

Several people were instrumental in helping to chart new territory in this type of data.

- Syndey Baker from the Bethesda Apple Store whose no-nonsense approach to feedback provided weekly (OK, sometimes daily and even hourly) guidance in Final Cut and preliminary coding through descriptive metadata and catalyzed me through early data overload panics.
- Jill Chiasson, friend, colleague, and the person to whom I would go when I really needed a touchstone and some virtual yoga flow.
- Karyn Kiser, my World Literature Studies partner, who was a lifesaver in editing and helping me to keep grounded in my most important motivation—my own teaching.
- “Soon to be Doctor” Alex Hodges for making sure that I could access even the trickiest and most elusive articles and books.
- Dr. Amber Warren and Dr. Christy Wessel Powell for virtually meeting to read and revise early chapter drafts.
-

- Dr. Cyndi Wilson Porter and the EAP Administration teams for the swinging door gatekeeping that facilitated this study even being possible.
- Tanya, Jesse, Samuel and all of the student participants for being such inspirations and allowing me to see the world through their eyes for a few weeks.

Above all, I would like to thank my family:

- My parents, Dave and Pam Wiechart, who kept me fed and were responsible for granddog care during research travels and did a wonderful job of knowing just how often to ask “Are you finished with it yet?”
- Rudy, the transemiotic, transcultural dog who went deaf and blind during the course of writing and helped me to further internalize the arbitrary nature of languages and other sign systems.
- My husband, Jose Gonzalez, who not only gave me the time, space, and support to do a “midlife crisis” doctorate, but also expanded my horizons into semiotic arenas of cryptography and cybersecurity “identity management.” These areas helped me to externalize many of my own language ideologies to see the situatedness of semiotic systems in my analysis.

*Sometimes we just end up at the right place at the right time. If we're really lucky, we get to write our dissertation about it.*

## *Abstract*

Kelly Wiechart

Mediating identities: “Doing being global” in a study abroad media literacy course

This study reports on findings of a complex, contextualized blended education world. It is a blend of modalities, technologies, media, languages, countries, cultures, and literacies. The nature of this blend facilitates observation of what happens as learners transform formal, informal, and digital learning contexts into their own agentic spaces for auditioning global identity repertoires (Lechner, 2007). Using tools of Nexus Analysis to analyze filmed observations, interviews, field notes, and course artifacts, this study describes how translingual youth select and incorporate available semiotic resources to display symbolic competences (Kramsch & Whiteside, 2008) to negotiate and co-construct global identities across multiple sites of engagement. Drawing upon Mercer’s (2011a, 2011b, 2012) work on learner agency as a complex adaptive system, I explore how multilingual students’ identity performances can be conceived as nested complex adaptive systems (CAS). Specifically, I focus on how students deploy symbolic competence (Kramsch, 2006) as a discursive adaptive system of meaning-making and intercultural competence (Kramsch, 2009b) in the mediated actions of “doing being global.”

Findings indicate that “emergent teaching” (Crowell & Reid-Marr, 2013) plays important roles in constructing collaborative agency even in spaces that materially and discursively are quite constraining. This ethnographic study addresses interdisciplinary gaps in global education, semiotic landscapes, multilingualism, and complexity education research while contributing to

methodological approaches of multimodal action-oriented research and holds implications for teaching practice and approaches to fostering global teaching dispositions.

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Beth Lewis Samuelson, PhD, Chair

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Karen Wohlwend, PhD

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Curtis Bonk, PhD

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## *Chapter 1: Introduction and Background*

*“The world has shifted from being a noun to being a verb” (Crowell & Reid-Marr, 2013, p.38)*

In this chapter, I introduce the background and theoretical underpinnings of this study by providing an overview of recent policy initiatives aimed at implementing global education. I then provide a brief overview of the contested terms of globalization and global citizenry as a means of drawing out potential tensions in these policy initiatives before focusing on a recent ecological turn in the fields of sociolinguistics, Second Language Acquisition, applied linguistics, and language education in relation to these global education aims.

### **Global Citizenship in Education**

In 2012, UNESCO launched the five-year Global Education First Initiative (GEFI) to supplement and accelerate the Millennium Development Goals. In service of the aim of fostering global citizenship, the policy cites five key barriers to global citizenship and highlights the centralized role that education plays in “forging[ing] more just, peaceful, tolerant, and inclusive societies” (UNESCO, 2016, p. 1). Of particular note are the three identified barriers related specifically to teacher recruitment and development: capacity, values, and leadership (UNESCO, 2016). Several education organizations are echoing these concerns with recent global education position statements in K-12 (ACTFL, 2014; NEA, 2010) as well as teacher education (NAFSA, 2014).

Another recent turn has been towards more ecological and action-oriented approaches toward language usage and the inherent cultural and identity work associated with them. Brian Street’s (1993) assertion that “culture is a verb” (p. 25) is echoed in Crowell and Reid-Marr’s (2013) claim that “[t]he world has shifted from being a noun to being a verb” (p. 38). For Street

(1993), [c]ulture is an active process of meaning making” (p. 25), so extending that idea to global culture making or “globaling,” we can consider the practices and competencies involved in performing identities of worldmindedness (Merryfield, Lo, & Kasai, 2008) or the practices of “doing being global.”

The title of this study draws out key themes in what it means to be a highly mobile, complex, globally minded young adult in the early 21<sup>st</sup> century. Students in upper secondary and early tertiary education have been “plugged in” to the world in ways that were unimaginable even a decade ago. They have been Facebooking, Snapping, Instagramming, and branding their selfies since they were pre-adolescents. While this may be exciting news for digital and global citizenry in general, it also presents issues to modernist education models and educators who are not quite “there” yet. After all, how do we recognize students “doing being global”?

This study is situated in a recent ideological shift that sees language ecologically (Blommaert, 2001; van Lier, 2001, 2008; Kramsch, 2012; Kramsch & Boner, 2010) and semiotic systems as mobile (Jaworski, 2013), complex (Larsen-Freeman, 1997; Kramsch, 2012), and dynamic (Arnaut, Blommaert, Rampton, & Spotti, 2016; Blommaert, 2007). Much of the research on globalization and the impacts of superdiversity (Blommaert & Rampton, 2011; Blommaert & Varis, 2013; Vertovec, 2007) focuses on immigrant, refugee, and longer-term mobility with cursory mention of short-term sojourners such as tourists and study abroad (Creese & Blackledge, 2015). In this study, I explore how young adults in a short-term study abroad media literacy course use various semiotic resources in constructing and performing “global identities” (Blommaert, 2010; Thurlow & Jaworski, 2011) in the mediated practice of “doing being global.” Grounded in a complexity thinking approach, this institutional case study uses ethnographic methods of Nexus Analysis (Scollon & Scollon, 2004) to analyze how fleeting

emergent performances may have lasting impacts on learning trajectories via identity and agency co-construction. Specifically, this study explores how these youths are displaying symbolic competence when appropriating, adapting, and adopting available semiotic resources across spaces and timescales into their global identity repertoires (Lechner, 2007) and the ways that educational institutions are contributing to or inhibiting these “globaling” practices.

In approaching these aims, two key questions have guided and shaped the development of my inquiry:

### **Research Questions**

RQ 1: How do translingual learners appropriate multimodal semiotic resources to co-construct identities as emerging global citizens in a study abroad media literacy course?

RQ 2: How does emergent translingual teaching in a study abroad media literacy course facilitate agentive spaces for co-constructing identities as emerging global citizens?

### **Significance of this Study**

This study answers calls for a move towards more interdisciplinary complex thinking in sociolinguistics, applied linguistics, and education research and directly addresses the “problems” of agency, representation, multimodal discourses, and mediating institutional structures (Scollon, 2001, p. 17) in traditional approaches to discourse analysis in educational settings. Additionally, several key concepts have been called into question throughout this research. Methodologically, findings question how mobile tools have disrupted the notion of interaction orders (Goffman, 1983) and how tools of staging (frontstage, backstage, offstage, sidestage) might prove useful when researching language use in complex educational contexts.

## **Theoretical Framework: Complexity Thinking**

In orienting to a complexity approach, I take up Kramsch and Whiteside's (2008) ecological approach "that combines insights from complexity theory and postmodern thought" (p. 658) and situate it within the conception of a class as a complex adaptive system (Newell, 2008) composed of nested complex systems of students, teachers, places, and spaces. I also adapted Mercer's (2011a, 2011b, 2012) conceptions of learner agency as a complex adaptive system when looking at how individual participants' emerging global identity repertoires were situated within the larger class CAS.

Evolving out of chaos theory (Gleick, 1987), complexity theory challenges longstanding ways of thinking about languages, culture, and learning. As a "pragmatically oriented frame" (Davis & Sumara, 2008, p. 37), complexity thinking offers a transdisciplinary, transphenomenal, and interdiscursive (Davis & Sumara, 2008) means to explore multiple interacting factors in learning situations. Mason (2008) explains that complexity thinking in education "concerns itself with environments, organizations, or systems that are complex in a sense that very large numbers of constituent elements or agents are connected to and interacting with each other in many different ways...the system is characterized by a continual organization and re-organization of and by these constituents" (p. 33). In her seminal article, Larsen-Freeman (1997) introduced complexity science as a means of reconsidering longstanding dichotomies in the fields of applied linguistics and second-language acquisition.

## **Summary of Findings**

Findings of this study support recent claims that notions of global citizenry remain divided along traditional hegemonic lines with "Western" powers increasing in nationalist identities and being propagated by antiquated educational ideologies and practices (including

those considering themselves “state of the art” and “innovative”). Youth are being global outside of school, but in school, are being forced away from these practices despite ideologies of social justice and global preparedness. Additionally, the global competence of “foreign-language learning” would be better understood with a translingual approach, which recognizes symbolic competence (Kramsch, 2006; Kramsch 2008, Kramsch & Whiteside, 2008) rather than a monolingual stance toward languages as bounded systems. Discourses of native/foreign, and own/other promote hegemonic attitudes and limit development of global identity repertoires by maintaining hegemonic dichotomies. Emergent teaching can mitigate these inequities by brokering agency to scaffold students’ collective and personal agency by opening the stage for alternative and provisional global identity auditions/performances. Although these spaces may be temporal and fleeting, they can have lasting impacts on global identity trajectories. Globally competent teachers trained in emergent teaching are able to recognize symbolic competences as opportunities and are able to employ improvisation techniques at key moments of emergence to construct agentive spaces for learner identity performances.

### **Organization of the Dissertation**

Chapter 1 lays out the organization of the study. Chapter 2 situates the study within the theoretical framework of complexity thinking, and establishes its scope within a translingual global education approach to research and pedagogy traditions and establishes its place in the nascent body of empirical studies on symbolic competence. Chapter 3 describes the ethnographic approach to data collection and how Nexus Analysis, the methodological toolkit of Mediated Discourse Analysis, was used for iterative analyses. Chapter 4 begins the process of disaggregating the complexity into three primary discourse cycles through analysis of the historical bodies of the focal participants by exploring how their backgrounds converge in



complex ways then describing the discourses of/in place for three focal institutional settings. Chapter 5 reports on how emergent teaching practices in the private school settings create agentive spaces for global identity rehearsals. Chapter 6 reports on how students' symbolic competences of "doing being global" are being performed in the online public practice of creating a "Unique Travel Blog." Chapter 7 re-aggregates the complex mediated practices of "doing being global" and offers a discussion of key findings. Chapter 8 provides a summary and suggests theoretical and methodological implications for global citizenship and teacher education policies and practices.

## *Chapter 2: Situating the Study*

*“The complexity of complex systems is emergent: It is not built into any one element or agent, but rather arises from their interaction” (Kramsch, 2012, p. 13).*

In this chapter, I describe the theoretical framework underpinning this study before moving on to provide a literature review of the related disciplinary traditions of translingualism, identity, and agency, with a focus on the specific concept of symbolic competence as embodying performances of global competences.

### **Global Citizenry and Global Education**

The term “globalization” has quite a complicated history despite its relative newness in academia. Recent educational policy initiatives (ACTFL, 2014; NEA, 2010, NAFSA, 2014, UNESCO, 2012) are calling for greater attention to issues of globalization and the need to prepare youth for engaged global citizenry. Nonetheless, conceptions of what global citizenry is, how it is practiced, or what it does, remain largely unexamined.

Drawing on emerging literature on “the global imaginary” (Steger, 2008), James and Steger (2014) found that notions of “globalization” developed simultaneously in three typically unrelated fields: “in education to describe the global life of the mind; in international relations to describe the extension of the European Common Market; and in journalism to describe how the American Negro and his problem are taking on a global significance” (p. 417). Tracing multimodal semiotic appropriations of “a planetary social whole,” James and Steger (2014) describe the evolution of the buzz word from its early 1920s iconography in film, newspapers, and commercial airlines to its appropriation in the late 20<sup>th</sup> century use in electronic communication as a “thickening sensibility of global interdependence” (p. 422). Citing Arendt’s (1958) work on “the human condition,” James and Steger (2014) note that though the

sociopolitical processes of denationalization had long been acknowledged, we lack “collective concepts”(p. 421) for referring to those processes.

### **Theoretical Framework: Complexity Thinking**

Growing out of chaos theory (Bateson, 1979; Gleick, 1987; Waldrop, 1992), complexity thinking represents a move from Modernist approaches towards understanding dynamic systems. With a focus on the interrelationships between system components (Davis & Sumara, 1997), complexity thinking orients to the open, dynamic, and unpredictable (Larsen-Freeman, 1997) features of complex nonlinear systems. While complexity thinking has had sound footing in the hard sciences, it has been more slowly taken up in social sciences and, in particular, the field of education. Recently, calls for greater exploration of complexity thinking in education have come in the areas of critical education (Osberg, 2008), education research (Cunningham, 2001; Davis & Sumara, 2006, 2008; Davis, 2008; Haggis, 2008; Hetherington, 2013; Newell, 2008), educational philosophy (Mason, 2008), educational leadership (Pappamihel & Walser, 2009), and learning sciences (Jacobson & Wilensky, 2006; St. Julien, 2005). A parallel movement in the fields of educational linguistics (Davis & Sumara, 2008; Hult, 2010a, 2010b), language learning (Kramsch, 2008; Mercer, 2011a; The “Five Graces Group,” 2009), second-language acquisition (Alemi, Daftardar, & Patrut, 2011; Assis Sade, 2009; de Bot, Lowie, & Verspoor, 2007), language pedagogy (Bailly, 2012), teacher training (Behra, Macaire, Quero, & Normand, 2012), and applied linguistics (Blommaert, 2016; Cameron & Larsen-Freeman, 2007; Kramsch, 2012) has followed this same trajectory.

In her seminal *TESOL Quarterly* article, Larsen-Freeman (1997) provides a comprehensive breakdown of how 10 features<sup>1</sup> of complex systems map onto language and language acquisition. While Davis and Sumara (1997), citing Waldrop (1992), further simplify these features with a focus on three key characteristics that distinguish complex systems from complicated systems: qualitative difference, adaptability, and spontaneous self-organization. Unlike complicated systems (e.g., watches, engines, computers), which can be understood as the sum of their parts and the outcomes of which can be reliably predicted based on the interactions of those parts, complex systems can only be understood through analysis of the adaptive relationships amongst the interactions of the constituent parts (Davis & Sumara, 1997). Although the “butterfly effect” (Larsen-Freeman, 1997) is often cited as an example of a complex adaptive system, Davis and Sumara (1997) provide a more poignant explanation that parallels the dynamic psycho-social-cultural interplay typical of educational systems:

Studies of the human immune system’s engagement with the HIV virus, along with other investigations of complex systems, have shown us that postmodern tropes (blurred edges, interweavings, unfixability) are more than mere metaphors. AIDS and the HIV virus cannot be understood without also considering their complex relations to a particular immune system: an immune system cannot be understood without also considering its complex and ever-shifting participation in the human physiological system. The parts and the whole must be understood in relation to one another. (p.119)

This human physiological system is engaged in social and cultural adaptive systems that impact understanding as well. Larsen-Freeman and Cameron (2008) note that “the elements, agents, and/or processes in a complex system may themselves be complex systems” (p. 29).

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<sup>1</sup> “Dynamic, complex, nonlinear, chaotic, unpredictable, sensitive to initial conditions, open, self-organizing, feedback sensitive, and adaptive” (p. 142).

These nested complex systems interact multi-dimensionally across levels, timescales, and spaces. The second and third qualities of adaptability and self-organization further delineate this differentiation between complicated, yet predictable closed systems, and open, dynamic, complex adaptive systems. This self-organization is also known as emergence.

## **Emergence**

Emergence denotes the internal, self-organized “transformational shifts” (Crowell & Reid-Marr, 2013, p.i) that catalyze a major transition for the entire complex system to a “new state at a level of organization higher than the previous one” (Larsen-Freeman & Cameron, 2008, p. 59). It is considered “self-organized (rather than ‘other organized’) because it is the dynamic properties of the system” (Larsen-Freeman & Cameron, 2008, p. 58) rather than an external force that catalyze this change. As emergence is the “antithesis of external control” (Morrison, 2008, p. 18), it is the key element in the “complexity of complex systems” (Kramsch, 2012, p. 13) and the unpredictable means by which structures adapt to and within their environments (Morrison, 2008). It is at this key critical point of emergence where phenomena should be studied (Davis & Sumara, 2006), particularly in educational research.

Crowell & Reid-Marr (2013) explain that we can recognize emergence in learning as that moment “when new ideas fall into place in an ‘a-ha moment’” (p. 59). In contrasting to emergent curricula of early childhood (Jones & Nimmo, 1994; Jones & Reynolds, 2011; Jones, 2012), Crowell & Reid-Marr (2013) distinguish emergent teaching from a methodologic or curricular approach with “the myopic preoccupation with test scores,” from “those everyday moments where opportunities for personal and authentic encounters with students exist” (p. xiv). Transformational emergent teaching reconceives educators’ roles by “resist[ing] prediction and control” (p. 127) in lieu of “engagement, playful discovery, deep inquiry, and creativity” (p.xiv).

Noting that teaching is “primarily a profession of control” and thus educators are not typically “trained in spontaneity and improvisation,” Crowell and Reid-Marr (2013) advocate that “[p]ractices can be developed that encourage more personal and creative responses. We can cultivate *dispositions* that lead to greater awareness and presence in the classroom” [italics in original] (p. xiv). Emergent teaching involves being aware of students’ emergent learning and having the disposition and skills to engage with that transformation in the moment that it is happening. Osberg (2010) argues that “an emergentist understanding of process,” which orients towards “the invention of the new,” rather than at attempts of controlling the existing offers “an experimental way to create. . . something radically new, something which is beyond the rules, beyond what we can calculate as being possible” (p. 167). Thus, “[e]mergent teaching occurs within a kind of democratic space” that “makes room for paradox” (Crowell & Reid-Marr, 2013, p. ix). These dispositions, understandings, perceptions, and improvisational practices are what distinguish emergent teaching as the art of responding to what is needed at that moment in that contextual space in that unique learning situation. Emergent teaching is responding to learners’ needs as they emerge, in the situated context as they arise. This emergentist understanding of process can further be applied to analysis of contextual situations in the discursive creation of “space of emergence” (May & Baker, 2011, p. 1) or in emergent identities (Mercer, 2011a, 2011b, 2012).

### **Identity and Agency as Complex Adaptive Systems**

The feature of emergence is one of the key elements in distinguishing a complicated system from a complex system, thus making it particularly important when considering identity and agency construction as adaptive systems. Traditionally, identity has been conceived of and researched as a set of predefined and relatively bounded categories, and individuals are

considered with regard to their levels of membership in those named categories. The established canon of work on identity and agency tends to focus either on the individual or the social aspects, (Holland, Lachicotte, Skinner, & Cain, 1998), often relegating to binary categories such as citizen-immigrant, native-nonnative, white-nonwhite, Western-Eastern, First-Third World.

However, Haggis (2008) counters that:

Thinking of individuals as dynamic systems, however, requires a reconceptualization of ‘the individual’ that moves beyond the terms of cultural assumptions relating to ideas of an essential self or core personality. . . . In brief, self becomes replaced by a ‘sense of self,’ with this ‘sense of self’ being seen as a continually emerging property of the interactions of the system (there is no central, generative core), which functions to maintain the individual’s sense of their own coherence. In the context of dynamic systems, a reconceptualised, non-essential individual begins to make space for a different understanding of both individual and context. An analysis that examines histories, traces and emergences in relation to the multiple contexts within which a ‘sense of self’ emerges, still, of course, employs various forms of ‘reduction’ and abstraction.(p. 164)

This adaptive, emerging sense of self is closely related to what Mercer (2011a; 2011b) refers to as self-concept in her longitudinal case study of an adult EFL learner as well as Kramsch’s (2009) conception of the embodied and signifying selves of multilingual communicators.

### **Language and Discourse as Complex Adaptive Systems**

In response to prevailing biological metaphor cognitive models of language, Einar Haugen (1972) proposed an ecological, contextually situated model focusing upon “the study of interactions between any given language and its environment” (p. 325). In this model, attention is placed on not only the “social and psychological situation” of the language, but also situational

effects of the context of that language (Haugen, 1972, p. 529). A recent turn tracing back to Welsh bilingual policies in the 1980s and the Conference on College Composition and Communication's (CCCC) 1974 "Students' Rights to Their Own Language" resolution resituates Haugen's original conception of language as a monolithic entity towards a focus on understanding language practices as complex adaptive systems. This conception has been variously termed across overlapping fields of sociolinguistics, language education, and composition studies (See Appendix B). Nonetheless, these various ecologically oriented approaches share a common goal of reconceiving language as a contextually reliant set of mobile resources that users can adapt, adopt, and appropriate for making meaning.

In the area of English language studies, Horner, Lu, Royster and Trimbур (2011) explain that a translingual<sup>2</sup> approach "addresses the gap between actual language practices and myths about language" (p. 305) by recognizing that "language learners are also language users and creators" (p. 307). Thus, a translingual approach values inherent semiotic diversity in communication practice by exploring what speakers "bringing different semiotic resources to the same interaction" (Canagarajah, 2015, pp. 419-420) "are doing with language and why" (Horner et al., 2011, p. 305). The term *translanguaging*, which was coined by Cen Williams (1994) (Lewis, Jones, & Baker 2012b), initially named the pedagogical "process of making meaning, shaping experiences, gaining understanding and knowledge through the use of two languages" (Baker, 2011, p. 288). Garcia (2009) extended the term to cover "multilingual discourse practices" (2009a, p. 44) incorporated "to mediate understandings across language groups

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<sup>2</sup> As the focal teacher in this study identifies as an "English teacher" and orients professionally with composition and literature studies, I employ the noun and adjective form *translingual* and the verb/verbal form *translanguaging* throughout this study.



(Garcia, 2009a, pp. 307-308). Creese and Blackledge (2015) note that it is “a nuanced framework with which to describe and analyze communication patterns which appear to have become, and continue to become, more dynamic, mobile, and complex” (p.14).

In *Literacy as Translingual Practice: Between Communities and Classrooms*, (Canagarajah, 2013a) explains that “[t]he [trans] prefix encourages us to treat acts of communication as involving more than words” and to include “alignment of words with many other semiotic resources” (p.1). These multimodal resources include “different symbol systems (i.e., icons, images), modalities of communication (i.e., aural, oral, visual, and tactile channels), and ecologies (i.e., social and material contexts of communication)” (Canagarajah, 2013a, p.1). Canagarajah (2014) employs the term “performative competence” to encapsulate the skill set that translinguals bring in “negotiate[ing] the diverse, unpredictable, and changing language norms” typical of global contact zones (p. 98). In specifically addressing issues of translingual identity, Canagarajah (2015) clarifies that “competence is conceived of not as an accumulation of semiotic resources,” but rather “the transformative capacity to mesh [these] resources for creative new forms and meanings” (p. 2).

In the areas of language education and intercultural communication, similar notions of semiotic competence (van Lier, 2000; 2004) and symbolic competence (Kramsch, 2006, 2008) have explicitly addressed how language is situated within larger semiotic systems. In tracing the development of focus on communicative competence’s move away from its original social justice and global education aims (Hymes, 1972), Kramsch (2006) coined the term “symbolic competence” to signify the “symbolic use of language” (Kramsch, 2006, p. 251) as is often understood through critical study of literature and culture studies. The term symbolic competence condenses many practices associated with “the ability to produce and exchange

symbolic goods in the complex global context in which we live today” (Kramersch, 2006, p. 251). Kramersch (2011) clarifies that symbolic competence “includes a systematic reflexive component that encompasses some subjective and aesthetic as well as historical and ideological dimensions” (Kramersch, 2011, p. 355).

A key distinction is that symbolic competence focuses on the complex and ambiguous nature of communication as a literary art as a means of understanding “the practice of meaning-making itself” (Kramersch, 2006, p. 251). It is conceived of as a means for communicating, “not only with living others, but also with imagined others, and with the other selves they might want to become” (Kramersch, 2006, p.251). As a “complex cluster of symbolic abilities,” (Kramersch, 2009a, p. 113), symbolic competence is associated with three key discursive functions: symbolic representation, symbolic action, and symbolic power.

Symbolic representation “denotes and connotes stable reality” (Kramersch, 2011, p. 357) with a focus on what words might reveal about the internal workings of the mind. Symbolic action focuses, rather, on “what words do” (Kramersch, 2011, p. 357) through their performative actions and interactions. More complexly, symbolic power “focuses on what words index” (Kramersch, 2011, p. 357) about other discourses, values, historicities, and subjectivities. Symbolic power, thus, focuses on what words “reveal about social identities, individual and collective memories, emotions and aspirations” (Kramersch, 2011, p. 357).

When speaking of the relationship between symbolic and intercultural competences, Kramersch (2011) reframes “the notion of third place” (Kramersch, 1993) noting that “the self that is engaged in intercultural communication is a symbolic self that is constituted by symbolic systems like language as well as by systems of thought and their symbolic power” (p. 354). “This symbolic self is the most sacred part of our personal and social identity; it demands for its

well being careful positioning, delicate facework, and the ability to frame and re-frame events”. (Kramsch, 2011, p. 354). Kramsch and Whiteside (2008) conclude that through these capacities, symbolic competence is “the ability to shape the multilingual game in which one invests—the ability to manipulate the conventional categories and societal norms of truthfulness, legitimacy, seriousness, originality—and to reframe human thought and action” (p. 667).

To date, scholarship on semiotic complexity has been largely theoretical (Iedema, 2003); however, several empirical studies have begun to explore this interdisciplinary potential. Kramsch and Whiteside (2008) incorporate a complexity theory approach to “explore how an ecological approach to language data can illuminate aspects of language use in multilingual environments” (p. 645). Employing conversation and discourse analysis methods, Kramsch and Whiteside (2008) “examine what various contextually-oriented approaches to discourse can reveal about multilingual interactions” (p. 646) and outline the components of symbolic competence

### **Symbolic Competence as Global Competence**

In October 2012, Claire Kramsch (2012) delivered a public lecture at the Department of Germanic and Slavic Studies of the University of Waterloo entitled “Symbolic Competence: New Goal for Global Times.” In this lecture, she shared examples of how multilinguals’ “skilful [sic] and often artistic ways of mediating between languages and cultures” establishes them as “cultural translators” (Schmenk, 2012, p. 9). In this dissertation study, I further explore these implications by analyzing how students’ symbolic competences are called upon in their mediated practices of performing emerging global identities. This dissertation study contributes to the nascent field of empirical research in complex ecological approaches to language and literacy by

exploring how the notion of symbolic competence can be used to notice and analyze emerging global citizen identities.

In this chapter, I have situated this study within the emerging fields of complexity theory in education and sociolinguistics. I have detailed the notion of symbolic concept and how it relates to language learning and usage as well as intercultural interactions and can thus be used as a viable tool for analyzing global competences and the identity work which is tied to them.

### *Chapter 3: Research Method –Nexus Analysis*

*“There is no action without participating in such Discourses; no such Discourses without concrete, material actions” (Scollon, 2002, p. 3)*

In this chapter, I describe the research project starting with the ethnographic methods employed in data collection and analysis. I then provide an overview of the operative concepts utilized in Nexus Analysis before detailing the processes of data management and analysis that were employed in this study.

This study is contextualized in a blended world. It is a complex blend of modalities, technologies, media, languages, countries, cultures, literacies, competences, and repertoires. This complex blend calls for an analytical methodology capable of celebrating that complexity while offering a systematic approach to its analysis. Mediated Discourse Analysis (MDA), an ethnographic form of discourse analysis in which mediated action is the focal unit of analysis, provides a robust means for multifocal microanalysis of the fleeting moments of emergence of level-jumping in nested complex systems. Drawing on Mercer’s (2011a; 2011b; 2012) work on agency as complex system and following Al Zidjaly’s (2015) ethnographic methodology, this institutional case study explores how identities and agencies work as complex systems nested within other complex adaptive educational systems in very different contexts. While still simplifying the complexity into three key aggregates, Nexus Analysis, the methodological toolkit of MDA, accounts for the historical, temporal, and spatial complexity of polyfocal analysis of identity construction practices. As such, this study looks at learners’ emergent construction and performances of “global identities” by analyzing the mediated practices of “doing being global” as multiple sites of engagement. Two research questions guide this analysis:

RQ 1: How do translingual learners appropriate multimodal semiotic resources to co-construct identities as emerging global citizens in a study abroad media literacy course?

RQ 2: How does emergent translingual teaching in a study abroad media literacy course facilitate agentive spaces for co-constructing identities as emerging global citizens?

## **Ethnography**

Complexity research has been theoretically well represented in scholarship; however, few empirical studies have been completed, particularly in educational settings. A key challenge in complexity grounded research is the unbounded, ever-changing, emergent nature of nested dynamic systems. Previous studies of complex systems in education contexts have incorporated narrative (Crowell & Reid-Marr, 2010, 2013), single case study (Mercer, 2011a; 2011b), complex case study (Hetherington, 2013), conversation analysis (Kramsch & Whiteside, 2008), discourse analysis (Kramsh, 2011; Kramsch & Whiteside, 2008) and nexus analysis of autoethnographic vignettes (Hult, 2014).

Since “ethnography draws its ‘data’ from real-world moments of intersubjective exchange in which the ethnographer and the informant are both sensitive to the contextual conditions of this exchange” (Blommaert, 2010, p. 3), it has rife potential for enacting a complexity approach in educational research. Larsen-Freeman and Cameron (2008) note that ethnographic methodology is particularly well suited for considering the “changed nature of context” (p. 239) in complex systems while anthropologist Agar (2004) argues that ethnography itself is a complex adaptive system that evolves and adapts as the researcher uses it because “for an ethnographer what’s interesting is the discovery of connections” (p. 16). Agar (2004) elaborates that both ethnography and complexity seek “ways to describe systems that mix order

and disorder, systems that move and change, sometimes in small ways that react to circumstance, sometimes in major ways that change the nature of what it means to be a participant” (p. 18).

A key challenge of researching complexity is the often unbounded nature of complex adaptive systems and the multiple timescales involved for observing trajectories of system components. However, this adaptive system existed for only the 10 weeks of the focal media course, thus making it particularly well suited for analysis as a life cycle of an educational CAS. Much like a powerful weather system, it organized, ran its course, and died out, nevertheless leaving impacts on all that were touched by it. As a CAS, it lives today only as the archived difficult-to-find WordPress blog, this dissertation study, and a sedimented layer in the participants’ historical bodies.

In addressing these methodological challenges, this study draws upon the ethnographic methods associated with Nexus Analysis (NA), the methodological toolkit of Mediated Discourse Analysis (MDA) (Scollon & Scollon, 2004). With equal attention to historicity, context, as well as social actors, Nexus Analysis “seeks to keep all of this complexity alive... without presupposing which actions and which discourses are the relevant ones” (Scollon & Scollon, 2004, p. 1) and provides a robust analytical toolkit for managing the large amount of ethnographic data needed for complexity-oriented research.

Scollon (2001) defines a nexus of practices as “a network or matrix of intersecting practices which, although they are never perfectly or inevitably linked into any finalized or finalizable latticework of regular patterns, nevertheless form a network or nexus which is the basis of the identity which we produce and claim through our social actions” (Ch.1, Sect. 4, para. 19). In this study, I use the term “doing being global” to signify the interrelated nested practices of performing of global competences and the identity co-construction associated with these

practices across timescales and interactional spaces.

In laying out the foundations of MDA, Ron Scollon (2001) explained that a nexus of practice develops as a complex process “one mediated action at a time,” and as such, remains “always unfinalized (and unfinalizable)” (Ch.1, Sect. 2, para. 7). Within this nexus of practices, we focus on a site of engagement as the locus of the mediated action that is being analyzed. When looking at the moments of interaction in which complex adaptive systems are self-organizing and emergence is occurring, the construct of site of engagement and the mediated action as unit of analysis prove particularly valuable and less restrictive than analytic units that are bound units of time and/or geographic space.

### **Nexus Analysis**

The primary means for triangulating the discourses circulating through a site of engagement is known as Nexus Analysis (Scollon & Scollon, 2004). Alternately referred to as cycles of discourse (Scollon & Scollon, 2004), discourse itineraries (Scollon R., 2008), and the more common usage, aggregates of discourse (Scollon & Scollon, 2004), this nexus consists of three key analytical groups: discourses in place, interaction orders, and historical bodies (Figure 1). With the primary unit of analysis being a mediated social action occurring as the central focus of a site of engagement, Nexus Analysis allows for multiple data sources, multiple viewpoints, and the crossing of timescales as inherently multidimensional means for reliability and validity that address many concerns about “tropes of ethnographic writing” (Pratt, 1986, p. 27).

### *Mediated Social Action*

The underlying feature of Nexus Analysis is the focus on the mediated action rather than a temporal or linguistic abstraction as the unit of analysis. Scollon (2001) explains that a



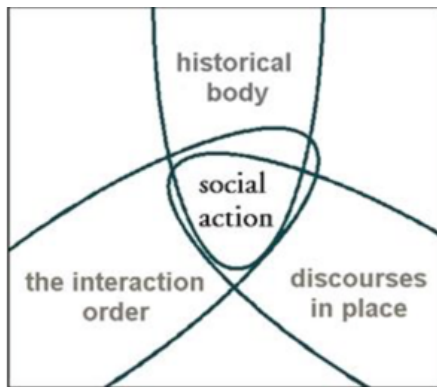
“mediated action is not a class of actions but a unique moment in history” (p. 4). As a type of mediational means, it is embodied or “carried out through material objects in the world (including the materiality of the social actors—their bodies, dress, movements” (Scollon, 2001, p. 4). As complex systems themselves, mediational means are considered to be “multiple [with]in any single action, carry[ing] with them historical affordances and constraints” which are inherently polyvocal, intertextual, and interdiscursive” (Scollon & Scollon, 2001, p. 4).

### *Site of Engagement*

A site of engagement is the unique and complex time and space in which a mediated action occurs. Norris (2011) clarifies it as the “historical moment in the lives of the social actors (co)constructing the actions” as well as “the situated place in which the actions take place and the psychological make-up of the social actors at that moment in time and place” (p. 280). Jones (2005) explicates the complexity of a site of engagement is defined less by the social constructs of time and space as in the “convergence of social practices” (p. 143) in which mediated actions occur. As sites of engagement are subjectively defined, “the same moments in time and the same points in space may for some people function as *sites of engagement* whereas for others they may not” (Jones, 2014, p. 42).

### **Aggregates of Discourse**

Nexus Analysis investigates three aggregates as they are operating through a mediated social action within a site of engagement. As illustrated in Figure 1, these aggregates include: historical bodies, discourses in place, and interaction orders that are circulating through a social action within a specific time and space.



**Figure 1. Nexus Analysis (Scollon & Scollon, 2004)**

### **Historical Body**

The notion of historical body (Nishida, 1958) is closely related to the more frequently used concept of habitus (Bourdieu, 1977) as an aggregate of social actors' "life experiences, their goals and purposes, and their unconscious ways of behaving and thinking" (Scollon & Scollon, 2004, p. 46). Blommaert & Huang (2009) observe that "[t]he questions raised by a notion such as the historical body; however, shift the debate away from the mind and into the field of embodied knowledge" (Blommaert & Huang, 2009, p. 8). S. Scollon and de Saint-Georges, (2012) describe the notion of historical body as:

the abstraction of the aggregation of social practices or repeated experiences of the social actor in the course of life. It corresponds to the accumulation of experience that makes people perform actions with greater or lesser facility or dexterity. . . . For example, a person might automatically squish ants on her desk. Another might get a spider or a ladybug to crawl onto a piece of paper and then shake it out a window. These actions reveal to spectators a lifetime of habits. Though the same person might do one for decades and then change to the other, the actions are linked by belonging to specific networks and ultimately they are forms of embodied ideology. (pp. 71-72)

Blommaert and Huang (2009) elaborate on this distinction between situatedness and embodiment in citing “the Scollons’ preference for material aspects of discourse that makes them choose the body rather than the mind as the locus for such individual experiences” (p. 8). It is this external, display of historicity through complex performances of speech, attire, and bodily positioning that alternative approaches to symbolic power can be observed.

### **Discourses in/of Place**

The second discourse aggregate considered in Nexus Analysis is Discourses in Place. Also known as place semiotics (Scollon & Scollon, 2003), geosemiotics (Scollon & Scollon, 2003; Al Zidjaly, 2014; Norris, 2012), semiotic landscapes (Jaworski & Thurlow, 2010; Jewitt, 2014), linguistic landscapes (Lou, 2016; Blommaert, 2013; Gorter, 2006) and heterotopia (Lou, 2007), this discourse itinerary includes the set of discourses circulating through semiotic aggregates in natural and constructed spaces (Scollon & Scollon, 2003). This stance is fundamentally different from many ethnographic approaches in which space is relegated to context and backgrounded to other analytic foci.

Scollon and Scollon (2003) distinguish between space, as the “objective, physical dimensions and characteristics of a portion of the earth or built environment,” and place as “the human or lived experience or sense of presence in a space” (p. 216). While Jewitt (2014) considers a holistic semiotic landscape which includes “the way semiotic resources are used in a specific historical and social-cultural setting” as well as users’ attitudes towards how those resources are “learned and regulated” (p. 468). For Blommaert (2009) space can be considered “an *actor* in sociolinguistic processes” (p. 9). Blommaert (2010) extends, “It is very often a *normative* actor in sociolinguistic processes, and this is where history enters the picture. There are expectations—normative expectations—about relationships between signs and particular

spaces” (p. 7). Blommaert (2013) elaborates that “[e]mplacement, thus, adds a dimension of spatial scope to semiotic processes: it points towards the elementary fact that communication always takes place in a spatial arena, and that this spatial arena imposes its own rules, possibilities and restrictions on communication” (p. 32). Consideration of place as a participant in the mediated action allows also highlights symbolic power historicities.

### **Interaction Orders**

The third analytic category in Nexus Analysis is borrowed from Goffman’s dramaturgical concept of the “interaction order.” Interaction order denotes the groupings in which social actors come together as a site of interaction.

### **Research Project: Symbolic Competences of Nested Globaling Practices**

Adopting the stance that a class constitutes a CAS (Newell, 2008) while each of the teacher(s) and students also constitute individual CASs operating within the course CAS, I explored how these nested complex systems interacted, merged, conflicted, and emerged across the 10 weeks of the class’ existence.

### **Settings**

#### **The Three Schools.**

The focal study abroad Media Literacy course was a blended-learning collaboration amongst three different education institutions from Mexico, Germany, and the United States. Most of the students have attended the *Preparatoria (Prep)* in Mexico City, and one of the focal teachers also works there. The other three supervising adults work at the Host University (HU) in Texas which is the parent institution for two of the focal institutional settings: Online Prep School (OPS) and the Satellite Study Center (SSC) in Heidelberg, Germany. Established in 1881, Host University (HU) is a private, faith-based, traditionally Hispanic-serving university in

South Texas with an annual enrollment near 11,000 students (HU, website, 2016). Currently, HU offers study abroad options in 44 countries with 140 “sister schools” in addition to the semester-long programs at the SSC in Germany and the two campuses in Mexico. Additionally, each summer, HU hosts a three-week International Summer ESL Camp.

*Online Prep School (OPS).*

Regionally accredited Online Prep School (OPS) was established in 2010 and has an annual enrollment of 190-210 students in grades 9-12 (US). The faith-based virtual school currently offers 66 core, elective, and AP-track courses, as well as 13 dual-enrollment courses in which students concurrently earn high school and college-level credits. OPS offers fully online learning as well as blended-learning options in collaboration with two other high schools that are part of HU’s system.

*Preparatoria (Prep).*

The *Preparatoria* consists of the upper levels of a bilingual PreK-12 faith-based private school located in Mexico City, Mexico. Established in 1905 as The English Academy, in 2009, *Prep* moved into a new facility situated just blocks from the well-known Frida Kahlo Museum. The program partnership between *Prep* and OPS has served between 169-209 students each year since it began in 2011.

*Satellite Study Center (SSC).*

The Satellite Study Center (SSC) is housed in the Villa<sup>3</sup>, a 105-year-old mansion situated in the affluent Handschuhsheim suburb of Heidelberg, in Southern Germany. The SSC shares a campus with a German-language school run by the SSC director’s spouse. The SSC formally joined the Host University system in 2012.

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<sup>3</sup> Pseudonym

### **Focal Course.**

The study abroad course that is the focus of this institutional case study was a short-term Study Abroad Media Literacy course that was offered by Online Prep School (OPS) in collaboration with a private bilingual *Preparatoria (Prep)* in Mexico City, Mexico. The 10-week blended-learning Media Literacy course was launched in May 2014 and consisted of several weeks of Internet-based, teacher-selected content on media literacy skills and examples of travel blogs and videos. Several short videos were provided as a background content for a small class assignment and discussion. The Media Literacy course was designed to scaffold students' creation of an interactive travel blog during the experiential travel-abroad portion of the blended learning course. As this was a non-credit course, the primary objectives were to foster an interest in the value of experiential learning through travel and to be able to share these experiences through popular social media venues that students typically are already using. The course was designed to produce the artifact of a travel blog. For several weeks, there was an opportunity to learn about different features of social media and building online personas. The focus of the three days of formal class time during the travel abroad were dedicated to adding entries to this travel blog. Contrary to the typical OPS Study Abroad Program, enrollment in this Media Literacy course was self-selection based solely upon student and parent interest. There were no specific criteria that determined eligibility for inclusion in the course. Participation was open to any and all who wished to join.

Supplemental learning materials and interactive discussions were held in the OPS Blackboard Learning Management System, and a publicly available blog duplicated key information about the course. Figure 2 is a screenshot of the public landing page of the focal

course WordPress blog. This was the primary tool for communicating information about the course to students and parents, as well as housing students' final project travel blogs.



**Figure 2. OPS Media Literacy Course Blog**

## Focal Participants

Fourteen students (nine females and five males) aged 13-19 years were enrolled in the focal Media Literacy course. Twelve of the students attend or have attended the *Preparatoria* in Mexico City, Mexico. In addition, one student attends a sister *Preparatoria* in Guadalajara, Mexico, and one student attends public school in South Texas. Of the 14 students enrolled in the Media Literacy course, two students consented to participate in the study. Eight students provided assent and four provided parental consent, resulting in six focal students. Accompanying the students were three “teachers.” While these three adults had very different functions in the program, the students referred to all of them as “Teacher,” and thus I replicate this naming in my research. As an ethnographer, I am also considered a participant in the research. The chart below provides an overview of the focal participants whose historical bodies are explored in depth in Chapter 4.

**Table 1. Focal Participants**

Name <sup>4</sup>	Age	Home	Affiliation
Julia	19	Mexico City, MX	Ex-Prep
Amanda	20	Mexico City, MX	Ex-Prep
David	16	Mexico City, MX	Junior @ Prep
Sofia	16	Mexico City, MX	Junior @ Prep
Claudia	16	Mexico City, MX	Junior @ Prep
Rick	13	Southwest, USA	8 <sup>th</sup> grader @ public school
Tanya	33	West Coast, USA	OPS Lead English Instructor
Kelly	47	East Coast, USA	Researcher & HU Adjunct Professor
Samuel	38	Mexico City, MX	Prep Maestro
Jesse	52	Southwest, USA	OPS & HU Administrator

## Research Questions

The study started with a single research question; however, in the first-round data analysis, the theme of distributed agency became quite apparent and thus a second question was added to guide analysis of that significant feature:

RQ 1: How does emergent translingual teaching in a study abroad media literacy course facilitate agentive spaces for co-constructing identities as emerging global citizens?

RQ 2: How do translingual learners in a study abroad media literacy course appropriate multimodal semiotic resources to co-construct identities as emerging global citizens?

## Data Collection

In keeping with a complexity approach, data collection and analysis were simultaneous, reiterative, and recursive across three phases and four major areas. In their text, *Intercultural Communication: A Discourse Approach*, Scollon, Scollon, and Jones (2012) explain that this ethnographic methodology offers:

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<sup>4</sup> Names of participants and institutions are pseudonyms.



a kind of triangulation or cross-checking to provide both reliability (the idea that other researchers would find the same thing) and validity (the idea that what is observed and described really corresponds to something in the world and not just the researcher's own preconceptions). (p. 20)

As depicted in Table 2, data collection occurred in three main phases. Phase 1 consisted of an etic approach analyzing “Neutral’/’Objective’ data (Scollon, Scollon, & Jones, 2012) such as institutional websites, course learning materials, and the Media Literacy course blog. Phase 2 data collection and preliminary analysis of “Individual Members’ Experiences” occurred during participation in the 11-day study abroad portion of the Media Literacy course and would be characterized as emic with my role as full participant in all institutional activities during that time frame. Phase 3 data included “Playback Responses” collected one month after the end of the study abroad Media Literacy course in the students’ home schools, with the exception of Rick, who met me in his father’s office at the Host University.

**Table 2. Data Collection & Analysis**

Research Phase	Timeline	Data Sources	Analysis Methods
Phase 1: Online Course Etic perspective “Neutral/Objective” Data	May 4-June 29, 2014	Class blog site School websites Blackboard course site	Nexus analysis Document analysis Content analysis
Phase 2: Study Abroad Emic perspective Individual experience Members’ generalizations	June 30-July 9, 2014	Audio video recording Observations Field notes Photos Material artifacts	Nexus analysis

Phase 3: Back Home Playback responses Individual experience Members' generalizations	Aug. 8-13, 2014     Aug. 21-28, 2016	Stimulated recall interviews Audio/video recording Field notes Photos Member checking	Nexus analysis Content analysis
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### **Phase 1: Etic Approach “Neutral/Objective”**

During the first eight weeks of the study, I collected and analyzed data from publicly available media such as the course WordPress blog and websites and social media (Facebook and Twitter) of each of the participating schools. Discourse analysis of the websites and social media presences of the Online Prep School (OPS), *Preparatoria (Prep)* and the Satellite Study Center (SSC) elicited preliminary categories of place discourses that would be honed in on during the ethnographic second phase of data collection. In the online portion of the Media Literacy course (Weeks 1-8), my role was observer with “Teaching Assistant status” in the Blackboard course. This status meant that I was limited in how much information I could see about the students. I previewed course materials provided by the teacher, but I did not look at any student products at that time.

### **Phase 2: Emic Approach “Individual Experiences”**

Throughout the study abroad portion of the Media Literacy course (Weeks 9-10), data was collected via photo and video captured on my iPhone 5 and iPad 2. Fieldnotes and audio memos were also collected when video was not possible during some of the excursions and sightseeing outings away from the SSC. Course materials provided at the SSC were also collected during this period.

### **Phase 3: Stimulated Recall Interviews & Member Checking “Playback Responses”**

The second round of data collection in the students’ home institutions in Mexico City and Texas occurred one month after the conclusion of the study abroad portion of the Media Literacy

course. Phase 3 consisted of video-taped stimulated recall interviews with focal students as well as informal follow-up interviews with the three focal teachers. Still images of the *Preparatoria* school environment were also collected.

### *Data Reduction*

Total data collected during Phases 2 and 3 consisted of 704 still photos, 279 videos, fieldnotes, and course documents, as well as institutional and tourism artifacts. As the primary focus was on three institutional settings, data from purely touristic outings<sup>5</sup> was eliminated from the dataset. Further data reduction involved focusing in on “school time” as this was an area of tension and resistance. It was planned that there would be nine contact hours of class time at the SSC during the 11-day travel-abroad period. In the original itinerary, these were scheduled for 2:00-5:00 PM on July 3-5, 2014 (Appendix D). This plan still yielded a large amount of data; thus, it was decided to select points of emergence in which either the CAS of the whole class or individual students’ identity repertoire CASs were observably adapting to a new level. Table 3 represents the collected data sources which were ultimately selected for analysis in considering the students’ emergent global identity practices of “doing being global.”

**Table 3. Data Reduction**

Date	Institutional Site	Still Photos	Videos
July 1	SSC	110	25
July 3	SSC & OPS	38	39
July 4	SSC & OPS	112	51
July 5	SSC	2	1
Aug 13	<i>Prep</i>	78	8
Aug 14	<i>Prep</i>	24	5
Aug 20	Host University	1	1

<sup>5</sup> These include: Mercedes Benz Museum, Stuttgart Soccer Stadium, Neckar River Cruise, Ladenburg Bike Tour, Welde Brewery, Schwetzingen Schloss, Natzweiler-Struthof Concentration Camp, and the Strasbourg Cathedral. It should be noted that these outings did figure prominently in the students’ blog postings and are contextually discussed in the blog findings and analyses.

Screenshots	OPS	43
Physical artifacts	SSC	7

## Data Analysis

Like data collection, data analysis was iterative and recursive as well as layered and polyfocal. To achieve layered simultaneity (Blommaert, 2005), sites of engagement were analyzed in video as well as in still photos. Upon downloading raw video data from the capture device, files were moved to a password-protected external hard drive. To achieve polyfocality, multimodal data sources were rendered for multiple tracks, vantage points, and attention perspectives. Raw video clips were copied and arranged into Projects to maintain original timestamp conventions. Though these timestamps were not considered analytically relevant, as the unit of analysis was the mediated action, these timestamps were integral for analytic software to reassemble and synchronize multiple data forms and transcripts.

This initial data analysis took place using Apple's free Preview, QuickTime, and iPhoto applications, as well as the video editing software Final Cut Pro. I chose to keep the tools as close to the original data collection devices because the quality for viewing is much higher than in coding software, and thus multimodal details such as pitch, tone, gaze and lighting were clearer for analysis. In particular, the HD videos needed to be displayed on a large HD 4K screen to be able to notice nuances in embodied materiality, particularly in the dense spaces of the various institutions. These quality video editing tools also offered an integrated means of preliminary analysis through the thematic renaming of the files, the tagging of focal participants, and the inclusion of basic keyword coding of material discourses, mediated actions, and observed interaction orders. In this first coding process, I was able to identity the various multimodal layers that would be further explored through multiple simultaneous transcripts when

moving into the robust analytic software package of Transana 3.0. During this initial coding, I also noticed patterns and recurring themes of discourses “unique & special,” “seit-Zeit” and “not in Mexico” which allowed further narrowing of analytic scope. Initially, I had only intended to focus on the students’ globaling practices. However, the prevalence of the teachers’ “unique & special” discourses compelled me to further analyze how these discourses were interacting with the two other discourse aggregates. Specifically, there were ruptures in how the “unique & special” discourses were interacting with the contradictory discourses of place and thus challenging expected interaction orders in the institutional spaces.

Upon release of *Transana 3.0*, I moved data cataloging and analysis from the composition notes to the software to allow for better cross-media data analysis. I continued toggling between the original Apple editing tools because they afforded a higher audio and video quality and, once a clip had been selected, multiple transcripts were created and coded for each video clip and Snapshot (still image).

As a participant-observer, many of these initial decisions were made based upon patterns noticed in the daily field notes. Initially, “most significant” had to do with learners’ identity construction; however, by the second day of the study abroad, even before the first official class session, the performative nature and agency elements started to become prominent in my late-evening review of the fieldnotes.

This agency issue troubled me for some time. The way that the teachers “opened up spaces” for identity “auditioning” was quite apparent early on in the week and grew with each new experience on the itinerary. Initially, I did not plan to focus on the teachers at all, but it became apparent through the fluidity of interaction orders that the teachers were one of the key catalysts in these emergences. As the teachers took on advocacy roles, it became more apparent

that they were actively occasioning learning spaces out of places that were not particularly conducive. It is from this realization that the second research question with a focus on emergent teaching was added.

Multiple transcripts for different modalities in Transana afford polyfocal analysis across three transcripts simultaneously, yet this method still separates out the various semiotic resources and lacks the rich “semiotic simultaneity” (Blommaert, 2005) of complexity analysis. To reconcile this methodological gap, video data were recoded as a private offline video with the Video Editing software in YouTube. The closed-captions, annotations, and video timeline providing an holistic picture of the layering of discourses of global identity construction and emergent teaching within the juxtaposed contexts of the discourses in place. This technology allowed for a visual representation of the timing and co-presence of multiple, often competing discourses in the focal mediated actions of “doing being global.”

For the SRI transcripts, I used ExpressScribe and focused only on the content, with some notices of additional features (gestures, eyerolls, or laughing). As this was a reflective time, it was considered off-stage. Even with video permission, it seemed like an invasion of privacy to share the students’ faces so prominently. The class videos were cut into 15-minute segments by the phone, and then I looked for “observable emergence” to determine which clips would be microanalyzed using MDA.

For each video, three transcripts were generated, a speech only transcript which was coded using discourse analysis to identify performances of language-oriented symbolic competence, a gestural transcript of all participants non-verbal semiotic choices, and a contextual mapping out the discourses in place within that site of engagement

I had originally begun with predetermined codes for discourses in place and interaction orders; however, I quickly found that these were inadequate for depicting the complexity of this classroom situation. The construct of interaction orders was quite problematic in that all participants had mobile devices and several were also simultaneously working on Internet-based desktop computers, all the while maintaining proximal, local interactions.

#### *Chapter 4: Doing being tourists*

*“The world has not become a village, but rather a tremendously complex web of villages, towns, neighborhoods, settlements connected by material and symbolic ties in often unpredictable ways”* (Blommaert, 2010, p. 1)

In this chapter, I begin the process of disaggregating the complexity of the nested CASs within this study. I first describe the participants’ historical bodies as revealed through their material embodiments before moving on to describe the three institutional settings that constitute the participants’ semiotic landscapes.

On July 1, 2014, we all came together for the first time in the formal seminar room of “the Villa” that houses the Satellite Study Center to kick off the 11-day study-abroad portion of the Online Prep School’s international Media Literacy course. In this brief meeting, we were welcomed with “traditional German” bakery items and provided handouts with information about connecting to the school’s WiFi before being shuttled out into the first of many touristic outings. We were given a brief map orientation before embarking on a tour of the medieval sights in the neighborhood surrounding the Villa. As we started on the second round of walking tours after a short bathroom break and impromptu German-language lesson back at the Villa, our local tour guide gathered us round and, gesturing to the thousands of other camera-toting people milling about the pedestrian zone in the *Altstadt* (Old Town) of Heidelberg, Germany, proclaimed: “It’s OK. We’re all tourists here...” And at that moment, we were.





**Figure 3. “We’re ALL just tourists here”**

While just hours before we had been students, teachers, administrators, researchers, and budding travel bloggers, now at this moment, our identity was defined by the throngs of others with whom we found ourselves situated. Our reasons for coming together were backgrounded in lieu of the place where our being was situated. Our complex evolving identities had been discursively simplified to a monolithic globalist trope. Yet, as Holland, Lachicotte, Skinner, and Cain (1998) remind us, “there exists a huge variety of discourses, practices, concepts, means, and modalities of the self” (p. 20) that come together to mediate identity performances and co-constructions.

### **Participants’ Historical Bodies**

In this section, I explore how the focal social agents have come together and how the “plural, even competing sites of the self” (Holland et al., 1998, p. 29) that constitute the historical bodies (Scollon & Scollon, 2004) are performed in their Blackboard online video introductions, their proposed online blog personas discussion postings, and their material embodiments in daily attire.



***Figure 4. Whole Group from SSC's Facebook Page***

Led by the guiding question, “How did these participants all come to be placed at this moment and in this way to enable or carry out this action?” (Scollon & Scollon, 2004, p. 160), I trace the historical backgrounds of the four focal teachers and the six focal students in this study of emergent global identity construction to see how they display these materially embodied globalizing ideologies.

### **Focal Teachers**

Despite our differing functions and statuses, the students individually and collectively referred to the four adults as “Teacher,” so I retain that discourse feature in my analysis. We teachers came together as a result of brokering by the former OPS Program Coordinator. It was also this coordinator’s surprising departure a month before the course start that impacted how our historical bodies would come to be situated in this atypical nexus of globalizing practices. Jesse was not supposed to be joining this group as he had just returned from another OPS study abroad trip earlier in the month. This last-minute change also brought his son into the Media Literacy course quite unexpectedly.

*Kelly, Research Participant-Observer, HU Online Adjunct Faculty*

I began working at Host University (HU) in 1997, teaching French, English, journalism, and drama at the girls' high school in the K-12 Preparatory Schools Division. In 2000, I also began teaching Critical Discourse I & II, as well as World Literature in the Extended Programs Division of the university. In 2001, when the HU launched its online learning program, I was one of the first instructors. In June of 2001, I moved to Weinheim, Germany (20 km north of Heidelberg). While living there, I worked part time teaching gymnastics on the US Kaserne in downtown Heidelberg. I continued to teach in the HU online program during my seven years of living in Germany. While doing my doctoral coursework, I took a hiatus from teaching, but upon reaching candidacy, I resumed teaching the postcolonial World Literature Studies course that I had previously taught at HU. So, as to blend in most cohesively, I opted for nationality-neutral Garanimals-inspired matching LOFT slacks and short-sleeve tops with a cardigan and iconic brightly colored flats and carried a hot pink Kate Spade bag that looked like a typical handbag, yet could hide a veritable arsenal of digital recording equipment.

*Jesse, Administrator, K-12 School Division of Host University*

Jesse is an administrator at HU's Preparatory Schools Division and a parent of one of the focal students in this study. He joined the HU system in June 2001 as principal of the boys' high school. Prior to this trip, he had accompanied two other high-school groups on a travel abroad at the SSC. Jesse has been an educator for 30 years and holds an MA in Education Leadership and Administration. Before going into administration at the age of 24, Jesse had taught history, math, and Special Education. Prior to coming to the HU system, Jesse led a private school specializing in inclusive learning spaces for students who learn differently than mainstream education models are created for. He is a patron of the arts, a history buff, and enjoys

international traveling. For the 11-day travel abroad, Jesse traded this normal administrator suit and tie for casual fitness attire appropriate for the miles of touristic walking involved in the trip.

*Samuel, Teacher, Prep Mentor Teacher*

Samuel has been teaching for 19 years. Since joining *Prep* in 2012, Samuel has taught Spanish and world literature as well as art history at the secondary (middle school). In the academic year leading up to this Media Literacy course, he had been the on-site mentor for several of the blended-learning classes provided by OPS. A former blues musician, Samuel lives in Mexico City and has spent several years studying and living in Los Angeles, USA and London, UK. His interests include arts and culture, civil rights and social action, as well as human rights and politics. Throughout the 11 days, Samuel donned many different looks demonstrating a range of embodied messages. Some days he wore a jeans with a dark t-shirt and maroon hoodie, yet on other days, he sported a tweed jacket and stylish fez, while on July 4, he opted for a bright blue Captain America t-shirt to show his USA affinity.

*Tanya, Media Literacy Instructor OPS-Prep Partnership*

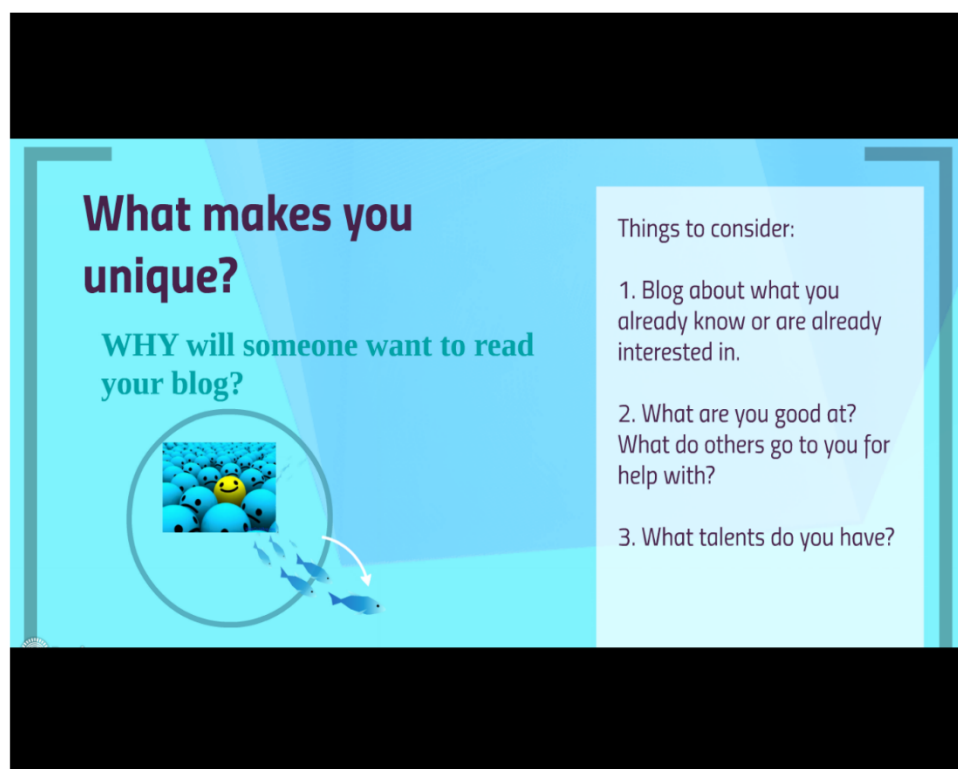
Tanya has been Lead Teacher for the OPS-*Prep* partnership since its inception in 2012. She is also a doctoral student in an online Teacher Leadership program at a private liberal arts university on the West Coast of the United States. Tanya came to a career in education in a rather roundabout manner. After graduating with an undergraduate major in psychology, she pursued alternate certification in response to Florida's need for English teachers. After one year of teaching, she professionalized with a master's degree in Curriculum and Instruction with a focus on English education. Prior to joining OPS, she taught HS English in an urban setting for several years before moving to Brazil. Tanya enjoys international travel, social activism, gardening, and camping. During the 11-day travel abroad, Tanya opted for casual capri pants or

jeans with a short-sleeve knit top and *freizeit* shoes like Skechers and Chucks and sunglasses that doubled as a headband for her long curly hair.

As Tanya was the instructional designer as well as course instructor, she is the only one of the “Teachers” that participated in the Blackboard course. While Tanya modeled many of the assignments for the students, she did not model the video introduction. Rather, she chose to make her discussion contribution as a video of the procedural aspects of the video-making process.



#### Online Personas and Internet Safety



**Figure 5. "What makes you unique?"**

However, in the Week 3 Discussion, Tanya positions herself as a fellow travel blogger in modeling the considerations that should be made in preparing the Online Persona Profile. Figure 5 is a screenshot from the Prezi that Tanya used to present the final course project travel blog. It was provided in Week 3 to initiate reflection about “authorial” selves and how they might be

conveyed in blogs. The overarching question for the reflective task is “What makes you unique” in black with a sub-question in teal asking, “WHY will someone want to read your blog?” In a text box to the right, Tanya provides three “Things to consider” as students anticipate the “virtual self” (Kramsch, 2008) that they wish to construct.

**Online Persona Proposal**

You've watched a few videos this week that give a different perspective on common issues. One video was from a fashion blogger who put her own twist on her blog and one was from the VSauce creator explaining how he made his videos interesting. Below is a video from VSauce demonstrating what Michael was discussing in the video: making questions interesting:

**You Don't Type Alone.**

YouTube URL: <http://www.youtube.com/watch?v=pPXxhgdtoXs>

After watching how Michael creates a video, includes facts in an interesting way, and makes difficult subjects interesting, you will need to come up with your own 'persona'. What can you make unique and interesting?

Your final project for this course will be a travel-type blog, but with your own unique twist. So, what makes you unique that you can tie into this project? Some examples of general ideas might be: fashion, sports, food, culture, or history. Choose a subject/area you are interested in learning about while we are in Germany. Then, decide on a 'unique twist' that will make the subject yours.

Respond to this posting with the following:

1. What makes you unique? What are you really good at?
2. What general subject would you like to learn more about in Germany?
3. What unique twist can you put on this subject, accounting for what makes you unique and what you are interested in?

**Respond to at least 2 of your classmates by giving them some ideas on what they could write about and take pictures/videos of when we are in Germany.**

**Figure 6. Online Persona Profile Discussion**

In Figure 6, we see the full-class Week 3 Discussion topic prompt: Online Persona Profile in which Tanya recasts the “Things to Consider” into a “Respond to the following” directive, enacting a more teacherly identity position.

The starter discussion prompt includes a brief review and tie in to the other video files that were part of the Week 3 learning materials and an introduction to the embedded Vsauce YouTube video entitled “You Don’t Type Alone.” In this 5:02-minute multimodal video which focuses on the simultaneously global mediated practice of using a QWERTY keyboard, the host incorporates basic quantitative data analysis to conclude that, at any given second, half a million

people on the planet Earth are simultaneously tapping the space bar. Thus, we “don’t type alone,” and any interaction on a keyboard can be considered a global participatory interaction (YouTube, July 18, 2012, or “doing being global.” Excerpt 1 below is the English version YouTube transcript for a 2.5-minute segment of this video depicting how various semiotic systems (numbers, letters, sculpture, space) are analyzed with relation to the simultaneous global mediated action of making a space in a text.

***Excerpt 1. "You don't type alone"***

2:00 because typing and texting can bind us together. We text and type on keyboards a lot. And rapidly. In fact, every day, 6 billion text messages are sent. And there are only 7 billion people on Earth.

2:25 And that's just texting. We'll add keyboard typing in a little bit later. But I want to take a quick detour and talk about the letters, and the characters, and the keys themselves.

2:35 They're not all pressed the same number of times. Some are more common than others. Let's begin visually. This is a sculpture of a keyboard, where every letter has been raised to a height that corresponds to its popularity compared to the other letters. The letter "E" is the most common letter typed in almost every language that has a letter "E."

2:57 But to figure out letter frequencies in texts that you type yourself, use Patrick Wied's heat map. On this site, you can type a sentence in and see how frequently the characters are used. For instance, this sentence contains every letter in the alphabet at least once, but it uses "E" and "O" the most.

3:15 Roughly speaking, and considering different languages, of all the characters typed,

or tapped on a phone every day, about 9% of them are the letter "E," which is a lot, but the letter "E" is not the most common key. The space bar is the most commonly pressed key -nearly twice as popular as the letter "E."

3:41 Now that we know about the space bar's popularity, let's return to texting and add in keyboard typing. If we assume that about 350 million people are typing 5-10,000 characters a day on keyboards and add that to the number of characters being texted everyday, we can do a little bit of math and determine that, at any given second, here, on Earth, the space bar is being pressed 6 million times. 6 million spaces bar a second!

What a great world, right? Well, let's think of it this way. Because it only takes 1/10th of a second to tap, or type, a space bar, when you push the space bar, statistically speaking, as many as 600,000 other people on Earth did that at the exact same time that you did.

So, if you ever feel alone, just give yourself some space and know that more than half a million people are doing that exact same thing.

Considering that educators' historical bodies are materialized through their instructional design choices, this clip provides an example of the subtle ways that that "doing being global" had been undergirded the course, even though those aims were not explicitly stated course objectives. As Tanya was the sole course constructor, her choices of learning materials reveal her own global identity practices. Coding the instructional materials revealed a pattern of choosing videos that pulled double-duty of explaining a technological media literacy feature while also commenting on issues of global significance. When asked about why she chose the "You don't type alone" video, she said that "it was interesting" and, when further probed about the underlying global message, she noted, "Oh, I didn't even realize about that, too. I watch those kinds of videos all



the time with my kids” (Personal communication, June 2016). While Tanya is very “techy” and enjoys participating in social media and gaming, she had also unconsciously selected a procedural video with a very strong overarching globaling theme about how a unitary action is indeed globally mediated (and mediatized). She explained, “I don’t even think about it anymore. It’s just second nature to include a globally-oriented message in all the literature I select.”

Tanya’s “doing being global” is further supported by her love of travel and experiencing new cultures and her commitment to exposing her children to as many worldly experiences as possible (Personal communication, Sept. 2015). This instructional material choice also exemplified a typical pattern of Tanya’s identity tensions of moving between “concerned parent” looking out for the students’ basic human needs and “the teacher” with curricular objectives in the media literacy course.



#### Example Answer

I will be creating an example travel blog and participating right along with you. There will always be an example of whatever we are trying to create so that you can see one way of doing things. Keep in mind, this is a project you should enjoy! Do not feel limited by my examples or suggestions - choose something you WANT to write/learn about!

1. As a teacher, I certainly enjoy education topics and learning about education. What makes me unique is having taught in many different places and many different cultures.
2. I would like to choose education as my general topic.
3. I have always been interested in how schools are physically structured. I would like to take pictures of and look at different schools while we are traveling in Germany, so I can see how different their schools are designed than ones in the U.S.

I will have to make sure I am paying attention each time we walk or drive by a school!

▲ Hide 6 replies

### ***Figure 7. Tanya’s Online Persona Proposal***

To start the discussion thread, Tanya provides an “example answer” to the Online Proposal discussion prompt. It is important to note that she uses the term “example” rather than “model” to distinguish that this is just “one way of doing things” rather than establishing this as an assessment benchmark. Tanya opens with “I will be creating an example travel blog and participating right along with you” to position herself as a globaling learner who happens to be

an adult who is interested in “education as [a] general topic.” She begins with “As a teacher, I certainly enjoy education topics and learning about education. What makes me unique is having taught in many different places and many different cultures” to establish her globally oriented, transcultural identity history. She responds to the third prompt by expressing her interest in “how schools are physically structured” and noting that she will be focusing on how “different their schools are designed than ones in the U.S,” acknowledging how cultural influences are materially embodied into both institutions and their built structures.

### **Focal Students**

Several of the students in the course had been friends prior to the trip, yet others had never met their new classmates despite going to the same *Preparatoria*. There were four recent graduates: three who had just finished in May/June 2014, and one who had graduated the year before and was now completing her first year at university. There was one senior, seven juniors from the *Prep*, one Junior from a sister-*Prep* in a different state in Mexico, and one student attending a public junior high near the Host University in South Texas. Several students had met the previous summer during the three-week International Summer Camp at the Host University in South Texas. Because of the class tracking structure at *Prep*, many students within the same grade level did not know each other prior to joining the Media Literacy course and several mentioned that one of their motivations for enrolling in the course was to be able to get to know other students from their same school.



**Figure 8. Ex-Preps Blogging**

### **The Ex-Preps.**

Alumni of *Prep* are referred to institutionally as “ex-Preps” and are considered lifelong members of the *Prep* family. Amanda and Julia, pictured in Figure 7, had not known each other prior to becoming roommates for the study-abroad portion of the course.

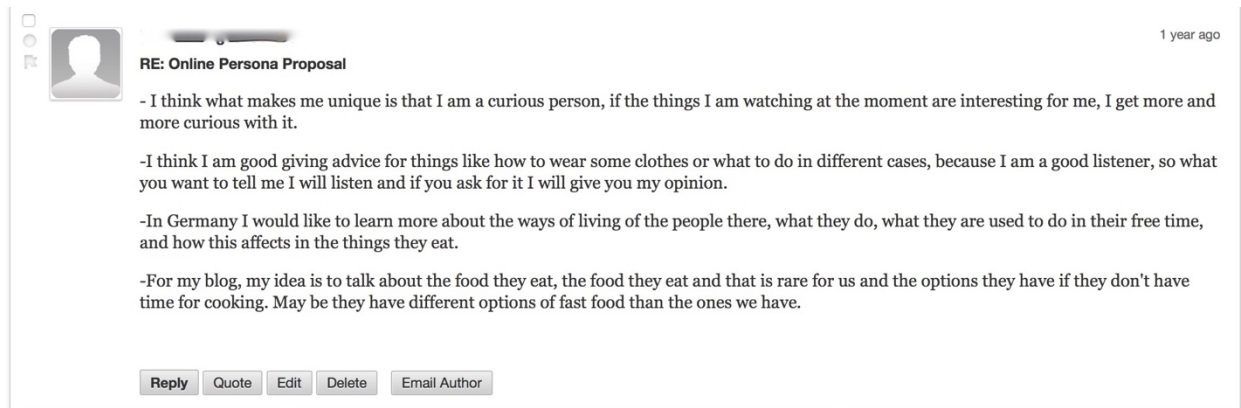
#### *Amanda.*

At the time of the study abroad Media Literacy course, Amanda, was a sophomore studying medicine at a university in Mexico City. Her brother, who was a junior at *Prep* and good friends with David, was also enrolled in the study abroad Media Literacy course. She is an avid traveler and reader with personal library of over 200 books. Amanda’s social media use prior to the course included the immensely popular cross-platform instant messaging application WhatsApp and its parent social media networking service, Facebook. In her one-minute video introduction, Amanda shared:

I want to travel to Europe because Germany is a place I always wanted to visit. It’s also an opportunity to learn about other cultures, to meet people, not only Germans, but people from my own school because I am an ex-Prep and I know very few people in this class. What makes me different from others is that I like to read. My first book was *Little*

*Women.* I read it when I was 11 years old and, since that day until today, I am in love with literature. Also the music I hear it's different from the others. I like the 70s, the 80s, 90s, the 60s, and some of my favorite bands are Bon Jovi, Nirvana, Guns N' Roses, Elvis Presley, Chuck Berry, Maroon 5, and the Killers. (Amanda, Wk. 1 Video Introduction Transcript)

Amanda shares that she enjoys literature and music and that she considers her tastes in both of those areas to be different from others her age. She notes that the travel abroad course offers her the opportunity to meet people from her high school in addition to meeting people from other cultures. That she would be traveling to a different continent to meet others from the same institution initially seems odd; however, it is related to her search for meeting others who also position themselves as globally minded through their interests in experiencing a new culture. In describing what makes her unique, she notes her love of literature and eclectic tastes in music ranging from the 1950s-90s.



**Figure 9. Amanda's Online Persona Proposal**

In her Online Persona Proposal, Amanda uses non-enumerated bullet points introduced by a single hyphen. She considers her curiosity as one of her unique features, explaining that “if things I am watching at the moment are interesting for me, I get more and more curious with it.”

She also notes her fashion advising and listening as unique skills. For her blog, she says, “In Germany I would like to learn more about the ways of living of the people there,” elaborating on “what they do” and how they use their free time and “how this affects in the things they eat.”

Throughout the travel abroad, Amanda wore light-colored jeans and fitted knit tops or a sweater and generally had her teal-tipped hair in a tightly wound bun. On July 4, she changed from her bright sorbet-colored striped shirt into a white Deutschland t-shirt with black piping and donned face paint in the color and shape of the German flag.

*Julia.*

Julia is also an alum of *Prep* and was going to be a freshman at a university in Mexico City majoring in Human Resources. Prior to the study abroad portion, Julia had traveled in Mexico and had been to San Francisco, CA as well as having attended the three-week International Summer Camp at the Host University in South Texas. While she did not provide an intro video, she posted on the course Padlet<sup>6</sup> (bulletin board) that the social media tools she regularly used included WhatsApp and Instagram and, in her follow-up SRI, expressed that she prefers Instagram for its greater privacy when sharing things with friends.

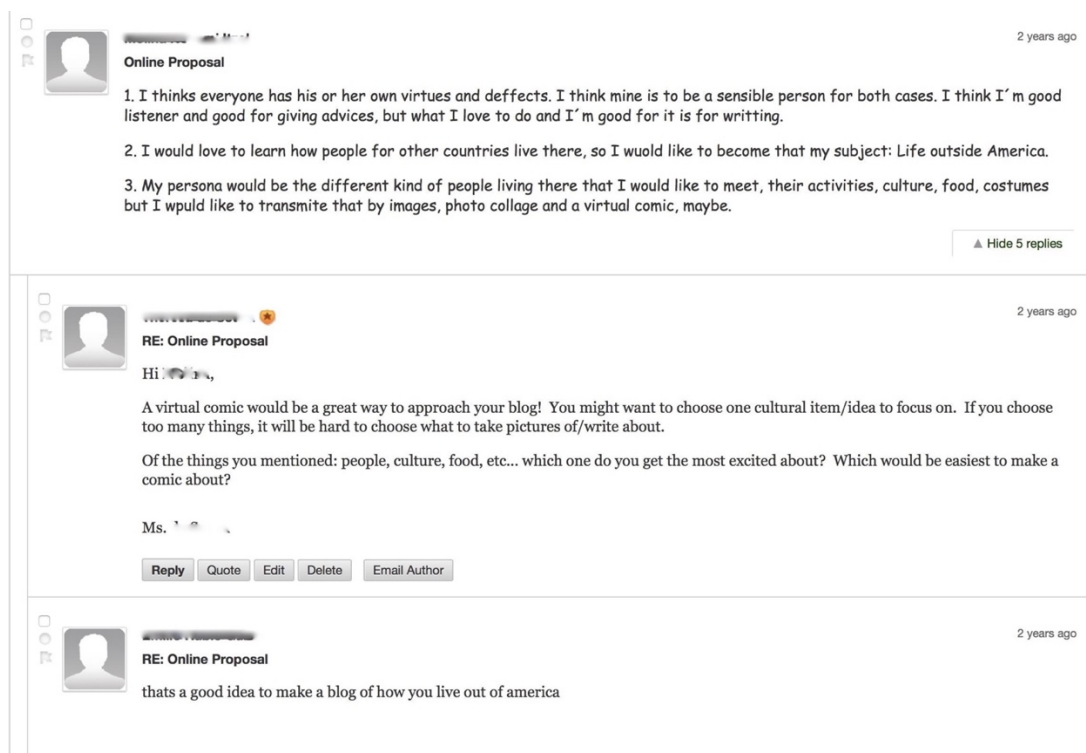
In her follow-up interview, Julia remarked that she and Amanda had become good friends as a result of being roommates during the 11-day study abroad. Their budding friendship was evident in their frequent pairing during in-class activities and tourist outings. Of note was that, during the German Culture Presentation after the Day 1 class, they chose to sit together in the front of the panopticon space, nearest to the student interns who were supporting in the activities. They then took on the “helpers’ helper” role in distributing the filled dinner plates to all of their

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<sup>6</sup> Padlet (padlet.com) is a low-cost web-based easy use minimal feature multilingual curating collaboration application.

classmates and teachers. This positioning set them apart as a separate liaison category of a server-serving-served continuum, which mimicked their “ex-IMA” status as being slightly detached yet vested leaders.

Julia’s posting on her Online Persona Profile sparked interaction amongst the participants. Figure 10 is a screenshot of the online discussion interchange between Julia, Tanya, and David. Julia choose to change from the default Blackboard Arial to the more whimsical Comic Sans MC font to post her enumerated responses to Tanya’s OPP prompts. She opens with a general statement that “everyone has his or her own virtues and deffects,” though she qualifies this with the “I thinks.” Julia states that her unique qualities are that she is a “good listener and good for giving advices” and that she loves writing. This was further underscored when she shared in her SRI that she preferred to write about her travel experiences and reflection in a notebook journal rather than on her blog space.



**Figure 10. Julia's Online Persona Proposal**

In her second point, Julia expresses that she “would love to learn how people for other countries live there.” She anticipates that her blog would focus on the topic of “Life outside America” with concentration on “the different kind of people living there...their activities, culture, food, costumes” and suggests that her blog would feature “images, photo collage and a virtual comic, maybe.” David picks up on her topic of “live out of america” and agrees that it would be an interesting topic; whereas, Tanya hones in on the innovative suggestion of a virtual comic as a unique presentation approach. Tanya responds with “A virtual comic would be a great way to approach your blog!” Tanya then expresses concern about the vastness of the topic “life outside America” and offers the guiding follow-up questions: “Of the things you mentioned: people, culture, food, etc...which one do you get the most excited about? Which would be easiest to make a comic about?” In these questions, Tanya performs symbolic actions of positioning herself as an interested audience member rather than a teacher who intends to control the content of the posting. She validates Julia’s subjective self in asking which one is more exciting. Tanya then offers a supportive, yet guided question indicating her own semiotic and modal preference of a virtual comic. Though this suggestion was not taken up, Tanya’s multimodal competence displays her own comfort in 21<sup>st</sup> century global communication approaches while simultaneously distributing symbolic power.

In her stimulated recall interview (SRI), Julia noted that her motivations for enrolling in this course were that it was important for her future college and career aspirations in addition to satisfying her immediate curiosity. She uses reported speech to convey how enrolling in this experience helped to show that she is adaptable and willing to embrace ambiguities of going into a completely new and different educational setting and culture. It was also important for her to “take a class in another language” to demonstrate her translingual competences as a budding

global citizen.

J: It's important and to get another culture and another plus for college. Because that is an important fact for me in college.

K: Why?

J: Because this trip for me is like "she knows another kind of course, she knows how to take another class in another language, and also, for example, (air quotes) she is able to adapt to another place, so that's a plus for me for college.

K: Because you weren't getting any credit, you'd already graduated.

J: Yeah, exactly.

***Excerpt 2. Julia SSR Aug. 2014***

When asked about what she learned from the experience, Julia responded “to be open-minded” and then further explained how the experience had exceeded her expectations and that she had changed as a result of the travel experience. She says that this experience made her more “open-minded” and that she was now able to recognize that simple requests and processes should not really be taken for granted. While she had some general expectations for what she had hoped to get from the experience, she realized later that it was the practical details of translingual communication and respect for cultural diversity that were pertinent. She said, “[W]hen I arrived and didn’t know how to ask for a toilet . . . I was like, now I need to learn how to be polite and ask for a restroom in another place that they might not understand you.” This metacognition of the symbolic action of mitigating a normal human function in a space with potentially different processes and attitudes towards is “doing being global” at the most fundamental level.



J: Totally, because, uh, for example, if you have some expectations and you think that there are only that things that you want cover with and for your [ ], well, I didn't consider this or this or this. When you're in the place, you start to finding some details that you didn't notice, for example. I was like, I'm going to Germany, right. Well... what happens there? And when I arrived and didn't know how to ask for a toilet, for example, and that's another factor, I was like, now I need to learn how to be polite and ask for a restroom in another place that they might not understand you. And also to be a kind of, uh, I don't know how to say *credente* about that other cultures are different from us. For example, noisy (rolls eyes). It was [inaudible] sorry about that, but it's something that we learned at least I learned to be as... follow, well, follow the rules that they have.

***Excerpt 3. Julia SSR-"Polite Restroom"***

She continues with “also to be kind of, uh, I don’t know how to say *credente* about that other cultures are different from us” to express her understanding and belief in the idea that other cultures differ from her own. *Credente* is actually an Italian term with strong religious connotations as in a spiritual believer. She deploys this term to signify believing in something that we do not know or understand and must just faithfully trust in its truth. Here, Julia reflects on how “doing being global” has helped her to resituate an abstract belief into an embodied subjective experience.

Her example then resituates this realization into the negative experience of getting in trouble for being too noisy. She says “noisy” rolling her eyes and then directing “sorry about that” to me as a teacher who may have been inconvenienced by their noisiness rather than the interviewer who was collecting her thoughts. This symbolic competence of acknowledging my dual roles as “responsible adult” and researcher demonstrates her understanding of how identity

roles are fluid and defined by contextual constraints. Even a month after an incursion, she felt that it was polite to apologize for any perceived infraction of social protocol in another context. This symbolic power display indicates an awareness of global reaches of social justice.

K: In what ways have you changed after this experience, or not?

J: No, yeah totally. Because it's like really, really weird, but I feel like more optimistic.

K: Oh, OK.

J: Uh, for example, I now I know that I want learn language or languages, and that wasn't a priority before. So I was here in Mexico like from when we arrived, I was like, Mom, Dad, I want know German, France, Italian, Portuguese, and my parents were like, really? I was like, yes. It's because I want to know another parts of the world to travel. I want to know everything and I think that was, um, different before.

K: Do your parents speak a language?

J: Uh, only English, my dad. And really basic. Really basic.

K: Uh huh. So were they surprised when you said this

J: Actually, when I started [air quotes] teaching them some words in German and France they were like, "C'mon, you didn't know that," and I was like,.. and they started bothering me about I was saying all those words.

#### **Excerpt 4. Julia "Teaching" German**

Julia expresses that the experiences gained in the travel abroad have changed her outlook in life to be "more optimistic" and that a part of that change is her awareness of her new valuation and priorities about multilingualism. She said, "now I know that I want to learn language or languages, and that wasn't a priority before." As she had said earlier in the interview, her main reason for enrolling in the course was to "get another culture" with the

secondary purpose of the experience being “good for college.” Julia recounts the conversation with her parents regarding this change, “I was like Mom, Dad I want know German France Italian, Portuguese...I want to know another parts of the world to travel.. I want to know everything.” She then tells that only her father speaks English and it’s “really, basic.” Julia is actively aware of the changes in her global identity repertoire and expresses a conscious desire to act on this new information. She goes on to demonstrate a new symbolic power in describing how she was “[air quotes] teaching them some words in German and France.” Here, Julia situates herself as a language teacher and one who wishes to share this emergent global identity feature with her presumably monolingual parents.

J: I loved this trip and definitely it make by let me know another kind of person I could be in another place.

K: Hmm.

J: And that's really nice because, um, when you don't have the opportunity to be in another place in another country, you're not able to look for what you're able to do and being there it's amazing that sometime some people were like really shy, really [inaudible], and others are like really crazy and.

K: Mhmm. So this phrase "to be another kind of person than I can be here in another kind of place," what does that mean?

J: Yeah, for example, I know that here I am student and daughter and there I was by myself, like being only myself and my language and something else for asking for place... ask for a glass of water and that's like another version of you because you're not, um, dependent from others, you're not depending from the teacher, you're not depending from your parents, and that's make you to be like more *extrovertido*.

#### **Excerpt 5. Julia as *Extrovertido***

In Excerpt 5, Julia continues on describing the ways in which she has changed since the 11 day trip a month prior to the interview. In saying “it make by let me know another kind of person I could be in another place” she is acknowledging her situated symbolic self as it was on

that trip in that space. She elaborates that it helped her to become more aware of her various selves and how new globaling skills can catalyze new selves. When asked to elaborate on being “another kind of person that I can be here,” she articulates awareness of constraints of her symbolic power in her daily life in Mexico City. She explains, “I know that here I am student and daughter and there I was by myself like being only myself” to acknowledge the different level of agency and responsibility that was available in that situation. She expands upon the role of symbolic competence for meeting basic needs of getting water and finding her way around by stating, “and my language and something else for asking for place...ask for a glass of water.” She reiterates her acknowledged multiple selves with “that’s like another version of you because you’re not, um dependent from others, you’re not depending from the teacher, you’re not depending from your parents and that’s make you to be more *extrovertido*.” Initially, Julia had identified as relatively shy, and she felt that the symbolic powers she exercised in this experience had helped her to become more extroverted, a quality which would be very helpful for her in a future career in Human Resources.

K: What was your favorite place of all?

J: Hmm... well, for example, we stayed in France, for example, I loved the house, I love it. And, for example, in Germany I loved Heidelberg, the castle, and also, oh, the place where... because I don't remember how to say it. *La zenal de nazis*.

K: Oh, uh, the concentration camp?

J: The concentration camp, yeah, yeah

K: OK, tell me about that.

J: That was really shocking for me. Also, it makes me like kind of more sensitive to that kind of situations because, for example, we still not words, it's different, but we still be... I compare

these kind of situations in another ages, and it's really annoying for me to have this kind of problems nowadays and, for example, when I saw a toy of one girl in the concentration camp, I almost cried. It was really shocking for me, and I thought that the kind of experience wasn't affect me, but now I have it.

K: Has that been part of the way you changed?

J: Yeah, also now I'm start to research some information about the concentration camps I want to visit there another time, another concentration camp, but it's like another way I want to see it. And it's different.

K: Had you studied about World War II in school?

J: Yeah, but like real superficial. I don't know too much about the topic, but now I want to study some to get a deeper.

#### **Excerpt 6. *Zenal de Nazis***

When asked about her favorite part of the trip, Julia listed the castles, particularly the one which housed the hotel where they stayed in France, as well as the Heidelberg castle, and “*la zenal de Nazis*”—the concentration camp in France. Here, when she is unable to quickly recall the name in English, German, or French, she also does not use the direct Spanish translation of *campo de concentración*. Rather, Julia uses the term “*zenal*,” which is an antiquated Spanish term for referring to a type of cell or dungeon where prisoners were kept. She is calling it the “old Nazi cells” which is an interesting foregrounding of those doing the imprisoning rather than those who were being held there. Julia taps into the historic symbolic power of the term “Nazi” to depict the impact that the tour had on her developing global identity repertoire. Like the experience of being *credente*, this embodied experience catalyzed a change in Julia’s subjective self. What had been stories in history books was now also a part of her own subjective

historicity.

For her embodied material discourses, Julia also stood out in the type and variety of looks that she sported during the 11-days. Despite the heat, rain, walking, dancing, and soccer, Julia wore comparatively dressy clothes throughout the trip. She typically sported leggings or dark skinny jeans topped off by a flowing tunic belted at the waist, a maxidress, or the utilitarian front-pocket patchwork skort that several of the other students purchased on their first day of shopping in Heidelberg. On the day of the Germany Football Match, like Amanda, she also chose to wear a “Deutschland” shirt and decorated her face with painted German flag icons.



**Figure 11. The Juniors & Tanya**

### **The Juniors.**

OPS’s study abroad program typically serves students who have completed US grade 11 and are entering their senior year of high school. For the Media Literacy course, the largest group of students were those who had completed secondary grade four and were entering their “junior” year at *Prep*. Several of the juniors had just completed a year-long online literature course with Tanya several weeks before the Media Literacy course had begun.

*Claudia.*

Claudia had met several of the other Media Literacy students in the previous summer at the Host University's International Summer Camp in addition to traveling with some of her best friends from *Prep*. Part of her attraction to this experience was that her father had traveled to Heidelberg, Germany, with his friends 25 years prior to her trip, and she also wanted to have that kind of bonding experience with her friends. This generational family discourse figured prominently in her blog postings and reflections of her travels.

In the social media Padlet bulletin board during the first week of the online portion of the class, Claudia indicated that, prior to this course, her social media usage included Twitter and Facebook. She had uploaded an introduction video in the Blackboard discussion forum during the first week of the Media Literacy class, but it did not function properly, so none of the other participants were able to view it. Tanya verified that it had been emailed to just her and had since been purged from the institutional email archive and was unavailable for analysis.

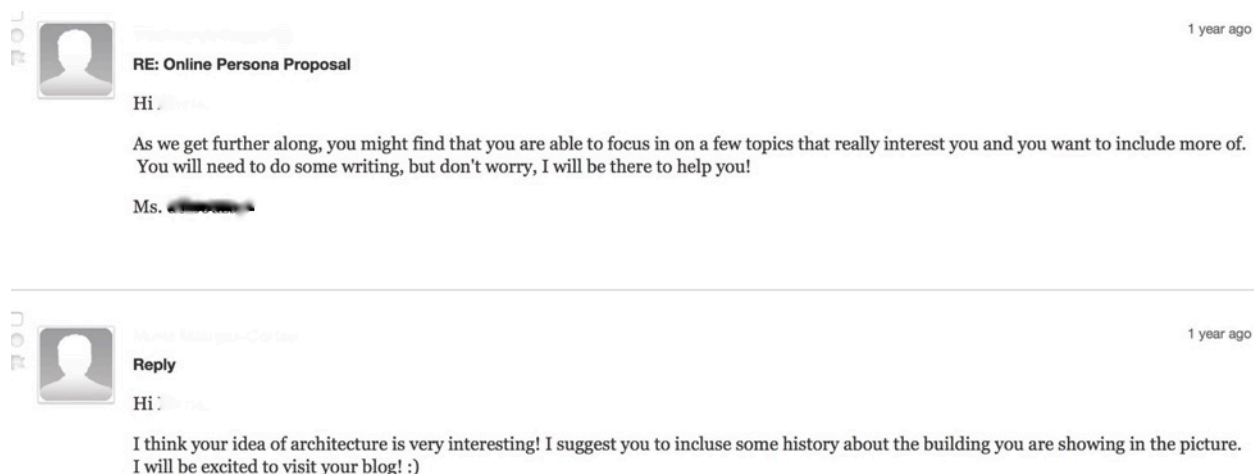
Claudia's posting for her Online Persona Proposal in the Week 3 discussion thread opened up one of the most vibrant interactions in the online portion of the course and drew out many of the discourses that would circulate prominently through the mediated actions in the on-site study-abroad portion of the blended learning course.



RE: Online Persona Proposal

1 year ago

- 1.- I really dont know...but my sense of humor and have good feelings for others, I am good giving advices, maths and creative
- 2.- I would like to learn alot of things but the main ones: their food, architecture and fashion.
- 3.- I cant choose just one thing about Germany but i love taking pictures and my blogg mainly will be about fashion, food, architecture and this trip with my friends, most in images (taken by me) cause I am not a very good writer.



**Figure 12. Claudia's Online Persona Proposal**

In this interchange, Claudia displays symbolic action through her choice of font while still maintaining the original formatting of Tanya's prompts. The inclusion of both a number and a dash, seems to reiterate her hesitation with the answers in "I really dont know..." as well as her concerns about being "not a very good writter." In the reply, Tanya softens the advice for narrowing focus by starting with "As we get further along." This discursive move displays empathy with Claudia's concerns about writing. Claudia displayed high proficiency in spoken English, so Tanya's mentioning of "some writing" without specifying a language offers to share symbolic power in Claudia's emergent multilingualism. Tanya ends with "I will be there to help you!" situating herself as the knowledgeable guide rather than the authoritative teacher. The third response comes from Amanda and offers yet another layer in the distributed symbolic power. She takes the symbolic move of suggesting which of the options to focus on (architecture) by enthusiastically expressing interest in that topic. She then offers "I suggest you to include some history about the building you are showing in the picture." The symbolic actions in this statement include positioning herself as a content-specific guide, an anticipatory audience, as well as sharing her thoughts on the importance of historicity in the depictions in which Claudia



will resemiotize German architecture for an audience in Mexico City.

Claudia's style during the trip was a blend of classy, classic, and cool. Her dark jeans and flowy crepe sleeveless tops were leather flats.

*Sofia.*

On the social media Padlet punctuated by a haute couture designer backpack and stylish bulletin board, Sofia indicated that the social media she had previously used included Twitter & WhatsApp, yet in her follow-up interview, she also mentioned having some Facebook experience. In her video introduction posted in the first week of the course, Sofia shared that her main reason for joining the course was to "travel to Germany to know the people, the culture, and the food" (Week One Discussion Forum). She mentioned what was special about her was "I like to be in a good mood and talk with other people." She also indicated that she was happy to be traveling with her friends.

In Week 3 for her discussion of her projected Online Persona Proposal, Sofia again mentions global identity features when she says, "What makes me unique is my perspective to see the world," which indexes a global rather than locally oriented *Weltanschauung* (worldview). "To see the world" differs from a cross-cultural comparison focusing on difference between the familiar and the other. Her second of three enumerated persona features further highlights global thinking and symbolic power when she writes, "I'm very excited to know all about Germany, about the history, culture and food, but most about their history!" Her third point that "My blog wouldn't be so boring because... I'll recommend places to visit, have fun and restaurants" demonstrates a desire to share her globalizing experiences with others to be able to vicariously also enjoy. Sofia mentioned that she does not like USA and that is the one place in the world that she does not want to visit. She expressed that her major identity change was in how she will

approach schoolwork in her last two years of high school. Since this experience awakened her realization of her globaling self, she will take her studies more seriously in hopes of studying in Europe in college.

In her follow-up interview, Sofia mentioned that she bought some boots that fit both of her dominant styles: hippie and punk rock. However, throughout the 11 days, neither of these styles were observed. Rather, Sofia wore trendy ripped and faded jeans or shorts and a modest dark-colored knit top and sensible flats throughout the travel abroad.

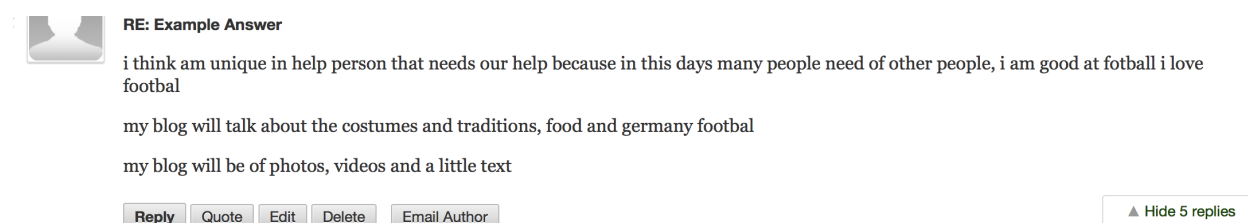
*David.*

David was in 5<sup>th</sup> class, or junior year, at *Prep* and 16 years old at the time of the Media Literacy course. Prior to this travel abroad experience, he had only traveled with his family within Mexico. In his follow-up interview, David said that this was his first trip outside of Mexico and the first time traveling without his family. He expressed that he wanted to take this trip because of his interest in international relations as a future career option.

In the Blackboard Padlet, he shared that his experiences with media literacy tools included Facebook and YouTube and, in his follow-up interview, he also talked about his experience with blogging platforms other than WordPress, suggesting that other options might have been easier to learn and more equitable to the iPhone users. In positioning himself as a techno-advocate, he situates himself in one of the most widely applied understandings of “doing being global”—technological connectedness.

In his Online Persona Proposal, David mentioned that he is “unique in help person that needs our help because in this days many people need of other people.” This empathetic focus on unknown others demonstrates the global competence of international awareness. It is also worth noting that David was the only student who took up Tanya’s intended meaning of

“unique.” David seems to acknowledge a more individualized world in which helping as a means of social justice has become rare and special. As the word “unique” is a Latin cognate (*unico* in Spanish), the overarching resistance to this question is likely more culturally than linguistically oriented. Even in directly answering the question, David resituates the response away from his individuality and towards a socially and globally situated embodiment.



**Figure 13. David's Online Persona Profile**

David also shares his love of football and notes that he is “good at football.” Both of these features were witnessed throughout the 11-day study abroad. In his blog posting, he featured the football stadium in Stuttgart and, during any free time at the Villa, he was playing football in the back courtyard. Samuel also noted that, in regular school time at *Prep*, during any breaks David and his friends are on the soccer pitch playing. David wore dark jeans and dark Adidas shoes with “dressy” t-shirts from Aeropostale and Gap. He also wore two different German soccer jerseys that he had purchased during the outing to the soccer stadium.

#### *Rick, “The Accidental Travel Blogger”*

At the time of the study, Rick was an 8<sup>th</sup> grader at a public high school located near Host University. Rick is the only participant who identified as monolingual, stating in his follow-up interview, “I think English is the only thing I speak right now, so that’s what I’ll be speaking” (Rick, SRI, Aug. 12, 2014); however, he was going to be starting Spanish-language classes in the fall. He also expressed a desire to learn “the German language” (Rick, SRI, Aug. 2014) in the

future.

As his participation in the travel, and subsequently the course, was a result of unforeseen events and urging from the four teachers, his participation in the Media Literacy class was minimal and at times resistant. Rick is Jesse's son and, when an unexpected change in staffing meant that Jesse would be making his second trip to Germany within a month, Rick's summer plans suddenly included a short-term travel abroad. Rick did not participate in any of the online portion of the course, but joined in for the activities during the class sessions at the SSC. He did create a post on the OPS Media Literacy blog site in addition to creating his own original WordPress blog site.

An avid gamer, Rick is often seen with a mobile gaming device in his hands. Yet, Rick was highly encouraged to take this course seriously, as his father saw the need for expanding his media literacy beyond the rather isolated realm of gaming. Prior to the course, Rick did have an email account, but he did not regularly use it and had forgotten the password. In his follow-up interview, Rick shared that he had traveled to Florida, New York, Colorado, the Bahamas, and Mexico "a few times" before going on the trip to Germany. Rick stated that he joined his dad on the trip because he wanted to "learn a different culture" and see things "that are not in America" (Rick, SRI, Aug. 12, 2014).

K: Why did you want to participate in this Media Literacy...? I know you didn't want to participate in the course, but you wanted to participate in the travel abroad.

R: I mean it's, uh, it's Germany. I mean, we can learn a different culture, different things that are not in America you know it's very beautiful with a lot of very good things to see and eat and do, I guess so many different things that you can't really do in America, and I really wanted to experience that. It's Germany. I mean, who wouldn't want to go?

K: What's so special about Germany? Because you said, "it's Germany," what's special about Germany?

R: It's--uh, it's--I mean, it's amazing, you know. It's different language, different culture, different things to see, different, you know, food to eat, it's the whole entire lifestyle is completely different than Americans, and I would see--I would love to see how they are, how they act, and how they are in... it's awesome. I found it very interesting.

K: Did you know much about Germany before the trip?

R: I-- I knew about a lot of the history.

K: OK.

R: bad history.

### **Excerpt 7. Rick SRI "It's Germany"**

Rick reiterates several times that he wants to “learn a different culture, and that “the whole entire lifestyle is completely different than Americans,” so he wanted to “see how they act and how they are” despite admitting to know little about the country before embarking on the trip. When asked whether he preferred Germany or France since he experienced two different cultures, he replied that he “liked Germany better” but then qualified that judgement with “also because we were there longer” and “saw more things.”

R: I liked Germany better also because we were there longer, we were there, we saw more things. I mean, France was also very awesome, we saw the cathedral, we went to restaurants, we visited a lot of beautiful things. It was mostly Germany because a lot more things to see. Also, we were there longer, and so we could have more time. That's mostly why.

K: When you were in France, were you as integrated with the French people, because in Germany you were riding public transportation, you had to do all of those things. Was it the

same way in France or were you more on the bus?

R: Yeah it was. It was a bus, mostly buses. There was a main train that went down the main road and stuff, but I also found the French people kinda rude.

K: OK.

R: That's kinda, kinda true.

K: And you didn't find the Germans as rude?

R: They were more friendly-ish.

K: Friendly-ish, OK.

R: They were friendly, more friendly.

K: Ok. I think that's all.

### **Excerpt 8. Rick "Friendly-ish"**

Continuing along this differentiating between the German and French portions of the experience, I asked about how their time was spent if they had been “integrated with the French people” as they had been through the public transportation that was used each day to go around Heidelberg. Rick then offered “but I also found the French people kinda rude.” When asked if he did not, find the Germans as rude, he replied, “They were more friendly-ish.” Though Rick may have intended this as language play or was merely nervous about the fairly harsh assessment he had just shared and was creatively hedging to not offend, he also demonstrated emergent symbolic competence. The German word for “friendly” is freundlich.

After talking a bit more about the experiences on the trip and skipping many of the questions in the SRI (Appendix B) that did not apply to his situation since he did not participate in the Blackboard scaffolding materials, I asked him if he felt that he had changed since the travel experience. Like Julia, Rick cited the experience at the concentration camp as being

relevant to his emerging global identity. He had said earlier in the interview that the only knowledge he had about Germany before being invited on the trip was “the bad history.” In this excerpt, he expands on how being in the space of the “bad history” had “kinda changed” him. After first answering the question with a joking “I’m taller,” he paused a moment and then realized:

“I mean, I kinda did change. You know because when we went to the huge,.. not really huge... the smaller concentration camp, which I was very sad learning about all the people, how they passed away and what horrible things happened there.. I knew that that happened, it’s just now that I’ve visited one of them. And where people actually were and were killed I just...that kinda changed me. You know, how I feel about that type of stuff. How, like, it should never happen again, how it can’t happen again.”

***Excerpt 9. Rick SRI "How it can't happen again"***

This statement was uttered fluidly without any pauses or hesitations and with absolute conviction. Having been to both Dachau and this concentration camp, it was a sobering experience even for me. This is a real concentration camp. As it was one of the latest set up (1941-1944), it is largely still standing as it would have been when it was in use. It was a powerful dose of “doing being global” that day.

Throughout the 11-day travel abroad, Rick wore a dark “rocker” t-shirt, cargo shorts, and dark sneakers each day. The t-shirts included the Red Hot Chili Peppers, Lynrd Skynard, AC/DC, Ron Jon Cozumel, Cabo San Lucas, and, on the day of his follow-up interview in August, a black message t-shirt with a cartoon character and the words “El Stupido.”

## Discourses in Place

In this section, I trace the often contradictory discourses of tourism, historicity, education, innovation, and globalization circulating through the three focal geographic contexts of this institutional case study. While data collection occurred in reverse chronology, I begin with the students' home institution, the *Preparatoria* in Mexico City, as this is the place that has been most sedimented in their historical bodies, before turning to the Online Prep School's permanent and the eight-week online Media Literacy course's temporal discourses. I end with the discourses of the Host University's Satellite Study Center in the Villa in the *Handschusheim* suburb of Heidelberg, Germany, during the two-week study-abroad portion of the Media Literacy course in July 2014.

On our first day at the SSC, following our brief welcome lunch, we were equipped with maps and a short cardinal directions tutorial and then lined up for the first sightseeing procession led by one of the SSC interns. The first stop was a World War I memorial just up the street before we were on to see *Tiefburg*, a medieval ruins just blocks from the Villa. After a short bathroom break and impromptu German-language lesson back at the SSC Villa, we were shuttled to *Bismarktplatz*, the transportation, and commercial hub at the west end of Heidelberg's famed *Alt Stadt* (Old Town) pedestrian zone. There, we would meet our flamboyant local tour guide who would end each site's narrative with the popular football cheer of "Heigh Ho, let's go!" to indicate that we were moving on to yet another of the city's important historic landmarks.

### ***Preparatoria*, Mexico City**

Data for place analysis of the *Preparatoria* (*Prep*) consisted of field notes, still photos, and short videos taken during a campus tour during the three-day *curso propedeutico* ("pre-lecture") in August of 2014. This optional three-day orientation took place before the official



start of the new school year and offered an opportunity for the students to get acclimated to the structure of high school and to get to know the expectations of the teachers before the classes began on Monday. Tanya had been invited to the school to do a technology demonstration of their upcoming online literature class (via OPS) to all of the Grade 5 students. I joined in to be able to see the school and meet with focal participants for follow-up stimulated recall interviews.

Located in an area where two affluent neighborhoods converge in Mexico City, Mexico, just 2 km from the Frida Kahlo Museum, the school was renovated in 2008-2009. The bilingual school system is composed of a nursery school (ages 2-3), *Prescolar* (grades K-3), *Primaria* (grades 1-6), *Secundaria* (secondary grades 1-3), and the *Bachillerato/Preparatoria* (secondary grades 4-6).



**Figure 14. Mexico City Map**

The *Prep* campus includes a separate building for the preschool and a shared three-story building for the primary, lower secondary, and upper secondary grades (Figure 15). The 2008-2009 renovation included the addition of purposeful green spaces, such as a soccer pitch and an

open-air amphitheater, as well as an interior paved courtyard connecting all of the buildings. This renovation also included attention to all users, as depicted in Figure 16, where Tanya is demonstrating a multiuse, accessible door to a preschool room. The cloud-shaped window brings in natural light while limiting the outside viewing potential to the taller adults, yet the child-sized door with a decorative tree provides children with a natural light source on their level.

As shown in Figure 17, all classrooms on the secondary levels of the main building include pull-down screens and projectors mounted on the ceilings with traditional side-entry student desks. Each school level has its own dedicated computer lab. Figure 18 is an image of the upper secondary computer lab with 20 Mac computers and modified Internet connections.



***Figure 15. Outside of Prep***



***Figure 16. Prep Double Door***



**Figure 17. Prep Classroom**

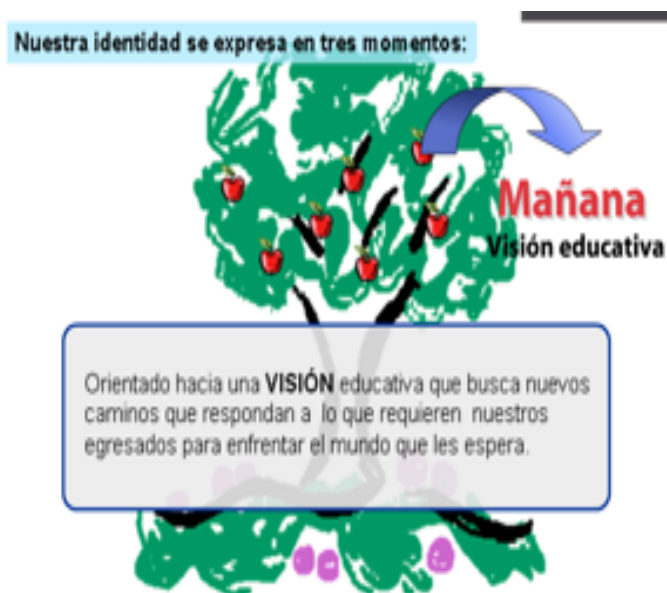


**Figure 18. Secondary Prep Computer Lab**

Figures 17 and 18 are of examples of the upper secondary classroom and the computer lab where students enrolled in the OPS literature courses did their weekly classes. Each room, from pre-school to upper secondary Grade 6, is equipped with an overhead mounted projector, a desktop PC, and a mounted screen. The upper grade rooms were organized in teacher-fronted layout on these days of orientation to the new school year. The Computer Lab houses 21.5” iMacs (22 of them) with external speakers, Internet connection, and sleek ergonomic stools that tuck under the slim wood and metal tables when not in use.

The built spaces of *Prep* convey discourses of technology, innovation, accessibility, and equity in a purposed means of embodying the institutional vision and missions of inclusivity and social justice. In a scrolling animation on the website (Figure 19), it explains that the educational vision is “*Orientado hacia una VISIÓN educative que busca nuevos caminos que respondan a lo que requieren nuestros egresados para enfrentar el mundo que les espera*” (Oriented towards an educational vision seeking new ways to respond to what our graduates need in order to face the world that awaits). The image scrolls between three versions of the caricatured tree with highly

stylized red apples reminiscent of the Biblical “tree of knowledge” indexing the spiritual values that permeate all areas of the *Prep*’s lived spaces.



**Figure 19. Prep Educational Vision**

This vision is carried consistently throughout all levels of the school. From the iPads and puppets of a vibrant preschool and inclusive preschool to the high school computer labs, *Prep* lives the goal of a 21<sup>st</sup> century learner-centered space.



**Figure 20. “Gandhi Potatohead”**



**Figure 21. “Keeping”**



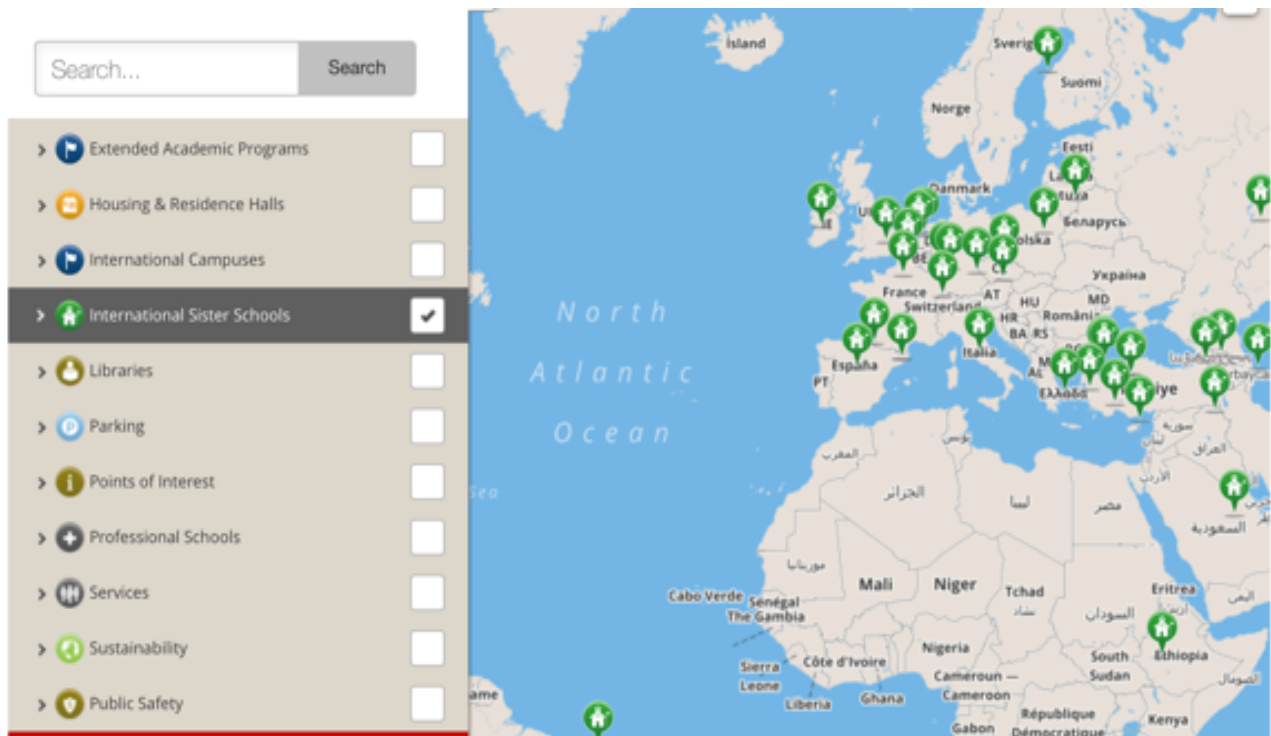


**Figure 22. “Life goes on”**

Figures 20-22 feature images of three different classrooms being used by Grade 5 (juniors) at *Prep*. Figure 20 includes a 3D Mr. Potato Head fashioned out of construction paper with a quote, “*La honestidad es una forma de vida*” (Honesty is a way of life), attributed to Gandhi with a semi-academic citation in the lower-right corner. Despite four rounds of googling, I was unable to locate this as an authentic Gandhi quote, but rather it seems to be resemiotized (Iedema, 2003) just for this bulletin board entextualization of several of Gandhi’s well-known quotes on the topic of honesty. The second board has the word “keep” in all capital letters with yellow directional arrows pointing to the words “going,” “growing,” “moving” with decorative yellow and lighter-blue dots. The bottom image features a background created with various pages from newspapers and magazines and features the words “Life goes on” in yellow bubble letters with a large yellow heart.

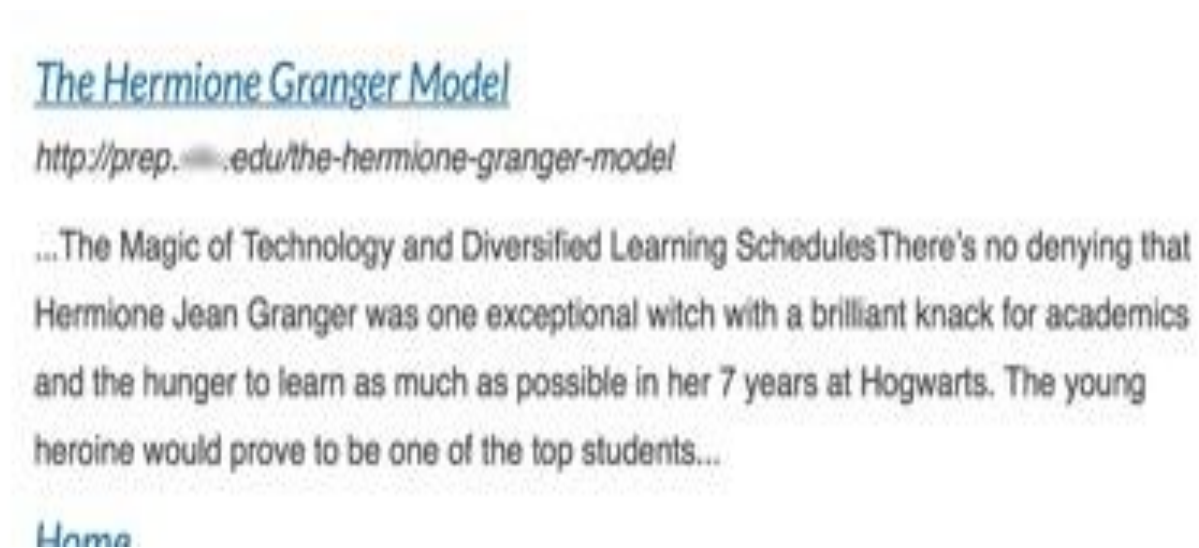
## Host University and Online Prep School

Established at the height of the cholera epidemic in Texas in 1881, HU has had a long tradition of internationalization and global approaches. The mission of HU has as one of the Core Values “SERVICE: The curriculum includes a global perspective and an emphasis on social justice and community service” (HU website, 2016). Of the 11,000 student annually enrolled, 13% are international, originating from 60 different countries (HU website, 2016). Since 2000, HU has had a campus in Guangzhou, China, as well as two campuses in Mexico. In addition to the semi-autonomous SSC, HU has 151 “sister schools” throughout the world where students can engage in study abroad opportunities. HU’s globaling identity is indexed through indexing each location using the local naming and linguistic codes rather than the anglicized versions of the place names.



**Figure 23. Map of Host University's Global Presence**

Also parts of the HU system are a developmental preschool, an elementary school, and three high schools. Online Prep School (OPS) is one of HU's three high schools. Launched in 2010, OPS exists solely as an online entity. The institution website served as the place for multimodal discourse analysis. On the OPS landing page, a looping slideshow alternates images to depict OPS's focus on four key areas: college prep and dual credit curricula, study abroad, and school partnerships. Originally depicted as "The Hermione Granger Model" on the institutional website and in local media when it was started in 2010, OPS focuses upon quick and efficient navigation of secondary school graduation requirements. "The Hermione Granger Model" is a literary allusion to the *Harry Potter* series heroine's "Time Turner" enchanted charm that allowed her to manage a class overload in her third year at Hogwarts (Rowling, 1999).



**Figure 24. OPS as "The Hermione Granger Model"**

In this blurb from the Host University's archived website, this discourse of doing the impossible is further explicated in byline of "The Magic of Technology and Diversified Learning Schedules." Discourses of "doing the impossible" and "being in two places at once" are reiterated on the "Fast Track to College" page. The discourse of exclusivity is noted through the

Hermione Granger example as an “exceptional witch” with a “brilliant knack for academics,” and “hunger to learn as much as possible” as one of the “top students.”

The OPS Mission states that Online Prep School “is committed to academic excellence and social justice by providing faith-based educational opportunities to the global community to prepare young men and women for higher education and a lifetime of service to their communities and nations” (OPS website, 2016). The mission mentions “academic excellence,” but also includes significant nods to global citizenship competences in the “global community” through “social justice” and “a lifetime of service to their communities and nations” (OPS website, 2016). It is an interesting blend of globalmindedness being lived in local contexts through a service-learning requirement.

#### *OPS International Media Literacy Course*

The discourses of the temporal Media Literacy course align with OPS’s overarching discourses of “magic of technology” and the value of experiential global learning. The OPS logo icon in the upper-left corner indexes the institutional discourses, yet the light blue background and the instructor-selected WordPress theme depicting images of movement (arrows and connecting swirls) and travel (suitcase and entrance tickets) index the mobility of this experiential learning Media Literacy course. The background theme includes greetings in multiple languages (¡Hola!, Bonjour!, Hello!), indexing global competences being considered if not specifically foregrounded as course objectives.





**Figure 25. OPS Media Literacy Blog**

### **The SSC Villa, Heidelberg, Germany**

The city of Heidelberg has a history of reinventing itself and is currently in the midst of that process once again as the historical discourses of “Old Heidelberg” are being confronted with ideologies of globalization and changed mobilities. Historically contrasted to the partner city Mannheim, Heidelberg’s identity has largely been centered around its two major industries: education and tourism. This situation had been disrupted for nearly 70 years while Heidelberg was the headquarters of the US Army forces and had earned the reputation of being “little America.” As Heidelberg had few strategic targets, it had been largely spared from World War II destruction and thus offered well-established, centralized, and aesthetically rich facilities that could quickly and easily be transitioned from *Bundeswehr* (German army) to American Kasernes. The main headquarters and associated support facilities, called Mark Twain Village in

honor of the author's own fascination with the city expressed in *A Tramp Abroad*, was located just blocks from the historical Old Town, so it was typical to hear more English than German when strolling down Heidelberg's mile-long *Hauptstrasse* (Main Street). However, one block away, on the streets connecting the buildings of Germany's oldest university, it was a different scene.

Heidelberg University was founded in 1386 and stands as the oldest university in Germany and one of the oldest research universities in Europe, as well as the place where Martin Luther publically defended his Ninety-Five Theses in April of 1518 (History of Heidelberg University, 2016). The university's tag-line, "*Zukunft. Seit 1386*" or "future since 1386" also encapsulates the city of Heidelberg's attempts at redefining its identity after the departure of the American military presence. University-town discourses remain constant holdouts abutting the ever-encroaching effects of globalization as depicted in the corner Starbucks in a Baroque building of the *Hauptstrasse* in Figure 26.



**Figure 26.** *Starbucks Heidelberg Hauptstrasse*

Following our university-themed tour of the *Aula* (Old Lecture Hall), *Studentenkarzer* (Student Jail), the Church of the Holy Ghost, and the chocolatier known for the famous *Studentenkuß* (Student Kiss), we were escorted to our organized dinner at *Zum Roten Ochsen*, “a historical student pub/restaurant in the heart of Heidelberg” (SSC Itinerary, 2014).



**Figure 27. Paper Napkin from Roten Ochsen**

Figure 27 is an image of the napkins that were placed on the wooden tables carved with the names of student-tourists who had come before us. This temporal, disposable, utilitarian technology rather ironically embodies discourses permeating through Heidelberg’s durable, permanent built environments. This artifact includes several examples of the prominent “*seit-Zeit*” coding theme, which translates to “since Time,” and was used to mark discourses of longevity, durability, and reverent historicity. The napkin announces in top-center red font that this “*Historisches Studentenlokal*” (historical student pub) has been in Heidelberg for *300 Jahre* (300 years) and that “*Seit 1839*” (since 1839) it has been run by the Spengel Familie. The center of the napkin features a caricatured red ox with the name “*zum roten Ochsen*” styled in an

ancient-looking font to perhaps indicate that this naming convention remains from the Middle Ages when it would have been referred to by its location rather than by a given name of an establishment. “*Zum*” is a contraction of the multifunctional preposition “*zu dem*,” which can variably signify “to,” “for,” “at,” and/or “in.” Under-circling the image of the red ox is “SEIT 1703 IN HEIDELBERG” in all-black capital letters, indicating that the pub has been “in Heidelberg since 1703,” which contradicts the 300 year claim in the top position. The address and website are located on the bottom of the napkin, which is odd because if one has acquired the napkin, it is only by knowing the address and being able to be inside the pub. This is an example of my coding of the German discursive pattern of providing information “for info’s sake.” This is somewhat related to the subtle “seit-Zeit” discursive positioning of saying more and being longer as a means of establishing authority.

During the data collection period of the travel-abroad portion of the OPS Media Literacy course June 30-July 7, 2014, several noteworthy temporal discourses had been layered over these permanent, durable discourses in place. Since the end of World War II, nationalism has not been valued and has often times been feared in Germany. As German national identity was one of the key features of Nazism, displays of national icons have largely been culturally taboo since the 1950s as these symbols typically indexed anti-immigration and neo-Nazi stances. These displays were temporary during the 2006 World Cup when hosted by Germany. Flags flew in the hours preceding and leading up to the match, and then the victors displayed their colors for several hours after the event, but then the German villages returned to their peaceful normalcy. However, during the 11 days of the focal course, nationalist emblems were displayed in an unprecedented manner to support the German team in their bid for the World Cup championship.

A display like the house near the SSC Villa in Figure 28 would have previously caused great concern for neighbors; however, football changes everything.



**Figure 28. Flag at German house near SSC Villa**

### **Satellite Study Center in the Villa**

The SSC is housed in “the Villa,” located in the affluent suburb of Handschusheim in the northeastern part of Heidelberg. Built in 1911 by a well-known architect, the Villa remains “under state monument protection, graded as *Kulturdenkmal von besonderer Bedeutung*, a cultural landmark of eminent standing” (The Villa, info pamphlet, p. 7). The Villa echoes the city of Heidelberg’s identity narrative with its “longstanding history as a facility for education and study/travel abroad” (The Villa, p.7).





**Figure 29. Entrance to SSC Villa**

Figure 29 is the main entrance of the SSC Villa. Institutional discourses are represented in the shiny brass signs on either of the red sandstone archway legs surrounding the door that opens to the impressive spiral staircase leading up to the SSC offices and classrooms. A semi-circular drive allows the entrance to sit about four meters back from the narrow city street flanked by floral-draped 19<sup>th</sup>-century mansions. The building is constructed of red sandstone with

a general symmetrical concept facing the street because [the architect], after the fashionable mix of a variety of different styles adopted throughout the 19<sup>th</sup> century – had returned to the simple styling means of the baroque style which incorporates the concept of symmetry (The Villa, p. 3).



**Figure 30. Historical marker on outer wall of the Villa**

This backlit stone monument marker on the stone wall to the left of the entrance of the Villa indicates that this is the site of an *Alemannisch-Fränkischer* (Alemmanic-Frankish) cemetery dating between 450-650 CE and holding about 55 graves. The Alemannic/Suedi (Swabish) tribes inhabited the area until coming under the rule of Frankish leader Clovis in 496 CE. This monument is placed on the left side of the doorway (a place of prominence in Roman reading places) at the same level and spacing as the shiny gold plaque identifying the SSC as part of the Host University system. The interior spaces of the Villa maintain the subtle, classic austerity of the 19<sup>th</sup> century.





***Figure 31. Front & Back of SSC Computer Lab***

The open door to the left is leading to the hallway of the first floor of the Villa, and the closed door on the right leading directly into “The Library.” The interior of the Villa maintains the air of a luxury mansion re-appropriated into a temporary class space. The modern plastic and metal chairs contrast with the patterned period wallpaper and the chevroned wooden floor. At the front of the room between the two West-facing windows stands a portable whiteboard and white laminate wood podium. On the lower right side of the whiteboard held with two large yellow magnets is a copy of the School Rules (Figure 34) as well as a magnetic eraser and two dry eraser markers.





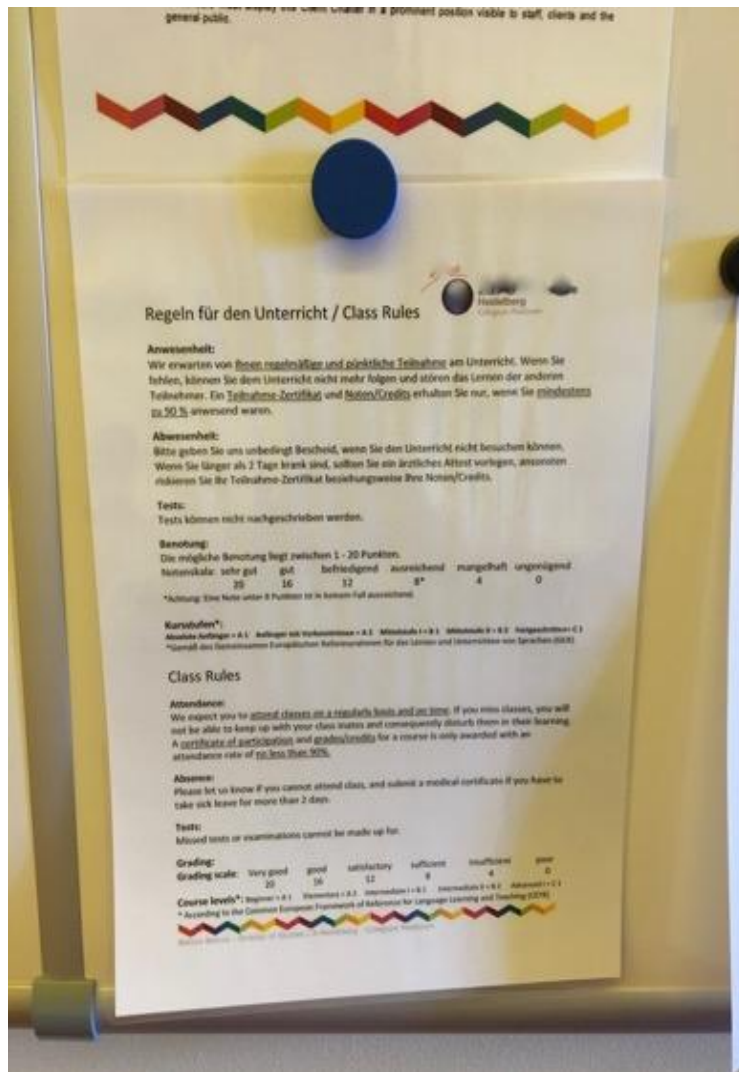
***Figure 32. The Computer Lab***

The SSC “Computer Lab” consists of three old PCs and a “boombox.” The PCs have limited Internet connectivity and are set up so that all websites default to the German language pages.



**Figure 33. SSC Signage**

In the top left position (a position of priority in left-to-right languages) is an icon of a “smiley” figure with wide-open eyes and a finger to the mouth saying “Shhhhh! German law dictates that quiet hours are from 10 pm-7 am every single day indoors and outdoors. Please don’t be the cause of angry neighbors knocking on our door or calling the police.” The bottom left features 1990s-era graphics of silhouette icons of people doing different sports with the brief information that “Some sports equipment can be borrowed at the reception desk.”



**Figure 34. Class Rules**

In Figure 34 are the “Class Rules” written first in German on the top half of the page and then in English on the bottom half of the page.

Policies for attendance, absence, tests and grading.

Attendance: We expect you to attend classes on a regular basis and on time. If you miss classes, you will not be able to keep up with your class mates and consequently disturb them in their learning. A certificate of participation and grades/credits for a course is only awarded with an attendance of no less than 90%

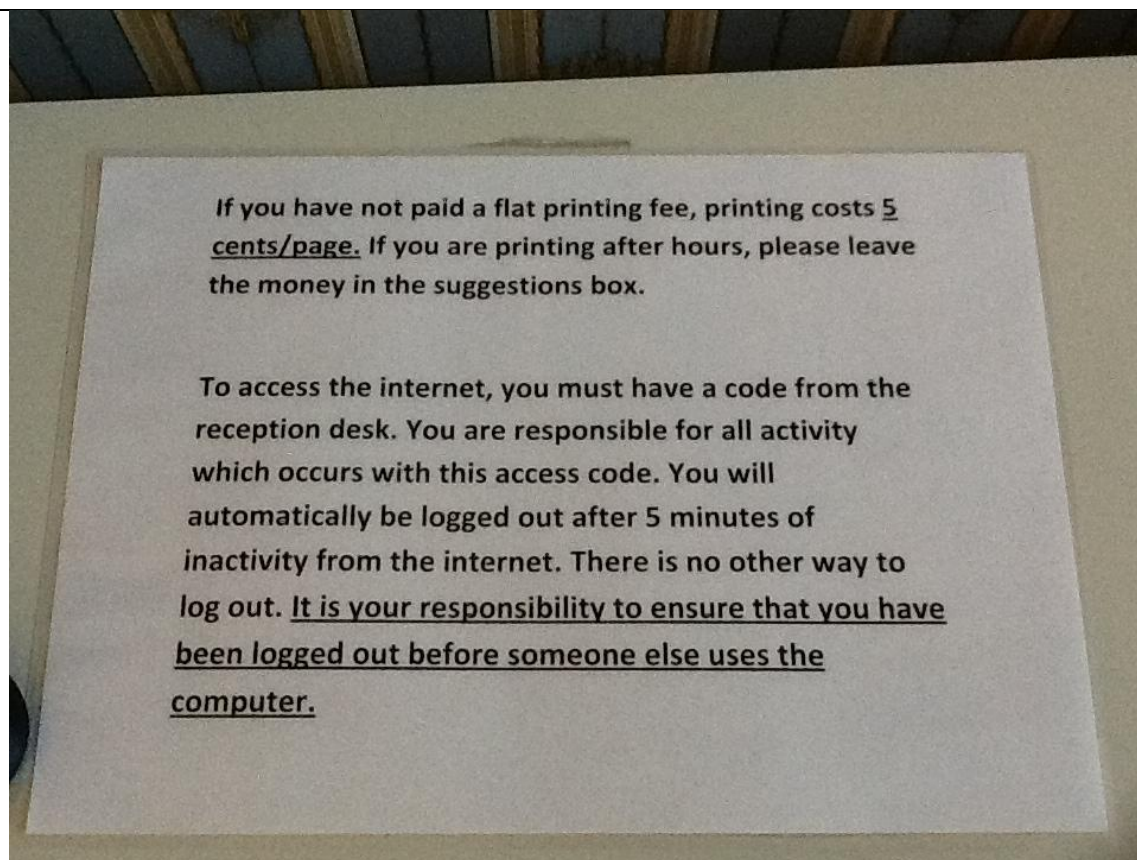
Absence:

Please let us know if you cannot attend class, and submit a medical certificate if you have to take sick leave for more than 2 days.

Tests:

Missed tests or examinations cannot be made up for.

Grading Scale and the Course Levels based on Common European Framework of Reference



***Figure 35. Rules and More Rules***

Figure 35 is an image of the private regulatory discourse, taped to the desk between each of the three computers in the “Computer Classroom” at the SSC. The A4 paper is taped to the table and, from the discolored tape at the top, apparently it has been there for some time. The notice reads: “If you have not paid a flat printing fee, printing costs 5 cents/page. If you are printing



after hours, please leave the money in the suggestions box” in the top position. It is unclear if this is 5 eurocents or if they will also accept other currencies. The honor system of paying the suggestions box for after-hours printing represents a common German value and belief in the basic goodness of human beings. Several students commented that, in Mexico, nobody would ever pay this “honesty” toll. The second section rather ironically details the process for accessing the Internet sites that one would presumably want to print from. Users are warned that, “To access the internet, you must have a code from the reception desk. You are responsible for all activity which occurs with this access code.” This private regulatory discourse reflects a larger German values of privacy and security.



**Figure 36. SSC Library**

Figure 36 is a photo of a display in the SSC's library room. Featured books are on "Germany," "Heidelberg," "Castles," "Speyer & Frankfurt," and "Berlin." The top of the display holds a sign with the private regulatory discourses "SSC course textbooks must remain in the Library." The featured texts are organized by touristic value and placed on the shelves in order of priority as well as geographic distance from the SSC. Unfortunately, there are no chairs or tables for users to sit and read these materials, which must remain in that room. In addition to limits to digital resources with the very basic "Computer Lab," the traditional print materials are also apparently more for looking than looking at.

In this chapter, I have provided an overview of the historicities of those who have come together in this focal Media Literacy course as well as the dominant discourses circulating through the three settings of this study. In the following chapters, I reassemble these aggregates of historical bodies and discourses in place to see how the same social actors "do being global" in the frontstage and backstage practices of constructing a "Unique Travel Blog" for the final project in their blended learning study abroad Media Literacy course.

## *Chapter 5: Doing global teaching*

*“We’ll just make it work”—Tanya (July 2014)*

In this chapter, I explore how the teachers’ globaling practices and discursive symbolic actions rendered the constrained spaces of the SSC in Heidelberg, Germany into agentive ones to allow students to audition global identity features in the process of adding them to their emerging repertoires. Every time faced with an adversity, Tanya’s reaction was to shrug and say, “We’ll just make it work,” and then she dug into her repertoire of teaching experiences to improvise a solution. I address “RQ2: How does emergent translingual teaching in a study abroad media literacy course facilitate agentive spaces for co-constructing identities as emerging global citizens?” in tracing how the teachers’ improvisational emergent teaching practices and disruptions of expected interaction orders transformed constraining conceived and built spaces into agentive lived ones.

### **The OPS-*Prep* Literature Teachers**

Tanya’s historical body included several years of experience working with students from *Prep*, and she was familiar with their practices of allowing students as much time and as many tries as needed to be able to be successful in a learning endeavor. Tanya and Samuel had been working together for a couple of years in the other literature courses that were offered through the OPS-*Prep* collaboration, so they had an existing co-teaching partnership prior to this course as well. In their previous courses, Tanya had been the instructional designer and had responsibility for all summative assessments. Samuel had been the on-site mentor who helped when students had technical issues or could benefit from a Spanish explanation of one of the course tasks. At the onset of the Media Literacy course, these same roles were taken up;

however, after the second hour of the first day of classes, their positioning began to meld together.

As the course designer, Tanya's globaling comes through in her choices of learning materials as well as her approach to the final course blog assignment. In Week 3, she posted a Prezi which provided the details for the final project and initiated the series of activities to guide students in the mindful and reflective process of composing their "Unique Travel Blog."

### **Site of Engagement 1: "Tanya's Blogging Practices"**

Tanya had not planned on contributing to the class blog as it was a space designated for student work. Her role was the architect of the space. However, when it became apparent that the technological constraints of the SSC were impacting students' abilities to collectively communicate with their parents through the course blog, she created an additional page called "Germany Updates" and asked that I, in my ascribed role as "course photographer," help her to provide images of what had been happening thus far on the trip.

In her Online Persona Proposal, Tanya had said that she would be interested in looking at the architecture of schools and there was an "Example Student" blog in the drop-down with the students' postings, but no blog appeared there. When it became apparent that students would have limited opportunities for Internet access at the SSC and none at the dormitory and that they would not be starting their blogs until the first day of class, which was the third day of the trip, Tanya added another Top Menu item called "Germany Updates." She called upon me in my ascribed role as "trip photographer" and asked that I be sure to get some non-researching action shots of the entire group to place each day on the blog site. With this improvisation, Tanya demonstrated a way to broker communication for the students with their parents, since WiFi access had only been negotiated for "the teachers" in the dormitory courtyard.



## *Germany Updates*

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**The students will be having their first class to create their blogs on Thursday afternoon. While you are waiting for the blogs to be completed, this page will be updated daily with pictures from that day's activities!**

### ***Figure 37. Blog Germany Updates***

Tanya's choice of multiple images for each day was intentioned and purposeful. The "give off" (Goffman, 1983) is a teacherly voice, yet the origin of the post came from Tanya's motherly identity as being concerned that parents were not seeing the impacts of their investments in this experiential learning program. The anticipatory discourse of "[t]he students will be having their first class to create their blogs on Thursday" diplomatically provides a timeline for production of the students' promised artifacts while simultaneously offering a reason why there may have been little communication from the students to this point.

### **Site of Engagement 2: "Unique About Me"**

This site of engagement was selected for detailed analysis because it was an outlier from the patterns of agency-brokering and "doing being global" that were typical of the course. It is further interesting in that it is one of the most typical teaching interactional patterns across the world. As we saw in Chapter 4 on historical bodies, the Media Literacy course discursively set up this idea of "uniqueness" as a means of brokering agency; however, in the first clip we see the global identity tensions that are being brought to light through Tanya's use of this term. Uniqueness and specialness are discourses particularly prominent in American education systems, and are largely absent from Mexican, German, and pretty much the world's systems

where students should “blend in” to the rest of the group and not necessarily draw attention away from the cohesive collective identity of the group.

This clip comes from the first 13 minutes of the first “Class Day.” Samuel and I were seated in the back of the room largely blocking the door between the “Computer Lab” and the “Library” in the Villa. Tanya had been lecturing about what social media is and how important its responsible use is for students’ future careers.

0:06T: Um, so the first thing I want you guys to do is your "About Me" biography.

0:12 So, you're gonna have a profile on WordPress, and you're going to have to write something about the author.

0:18 And who's the author?

0:20 C: Me.

0:21T: You.

0:23Ss: LAUGHTER

0:24T: OK. So "About Me" isn't just "I like to go out with my friends and have fun."

0:29K, who likes to go out with your friends and have fun?

0:31Ss: [indistinct multiple voices]

0:34T: Everybody. OK, so that--it doesn't make sense to put something like that on your "About Me" because that's everybody, right?

0:39S8 to other S [indistinct]

0:39So I want to get a list of things that are

0:44unique about people. OK, so what makes you guys unique? [INITIATION]

0:48One thing...that is only you and nobody else in here.

0:53S2: We all have the same [indistinct] [RESPONSE]

0:57T: What? You all have the same [indistinct] [Re-initiation]

0:59S3: Curly hair. [RESPONSE]

1:01T: Curly hair? That's not very unique. [FEEDBACK]

1:03STUDENTS & RESEARCHER: laughing

1:05T: What does everybody else in your school in Mexico? [Re-re-initiation]

1:09S4: We go to school there. [RESPONSE]

T: No, what's different about you guys? [Re-re-re Initiation]

1:11STUDENTS: laughing

T: What's different about you guys? [RE-RE-RE-re INITIATION]

1:14T: Everybody in here has something in common.

1:20 C: Nationality. [RESPONSE]

1:23T: What do you ALL have in common? [RE-INITIATION] No, this group right here is different from [FEEDBACK] everybody in *Prep* in Mexico. [RESPONSE]

What makes you guys different? [INITIATION YET AGAIN]

1:30 A: We came here. [TARGET RESPONSE]

1:32T: You traveled to Germany. [FEEDBACK RECAST]

1:32 J: Oh

1:32 S: OH

1:34Ss: OhHHHHHHHHHHHHHHHHHHHHHH S6: OH

1:37[laughter] T: OK That makes you guys unique. OK,

***Excerpt 10. Unique About Me Speech Only***

In this speech-only excerpt, we can notice some of the discursive moves that Tanya makes that leave the students confused and thus not able to perform their parts in this familiar IRF pattern. In lines 7-13, Tanya makes an interactional bid with the rhetorical question “who likes to go out with your friends and have fun?” and then closes it with “it doesn’t make sense to be something like that in your “About Me,” because it’s everybody, right?” In this, she sets up that the About Me, which is where they will be creating their virtual authorial selves, much like they had done in the Week 3 Online Persona Proposal discussion thread with be an individual focus. At this point, the idea of “Unique About Me” aligns with the aims of the task of writing a unique bio for establishing an online authorly persona.



***Excerpt 11. "Unique About Me" Multimodal Transcript***

0:12 T [gazing down at paper handouts] So, you're gonna have a profile on WordPress, and you're going to have to write something about the author.



TANYA WRITING “ABOUT ME” ON THE WHITE BOARD

0:18And who's the author?

0:20S1: Me.

: 21T: You.

0:23Ss: LAUGHTER



0:24T: OK. So "About Me" isn't just "I like to go out with my friends and have fun."

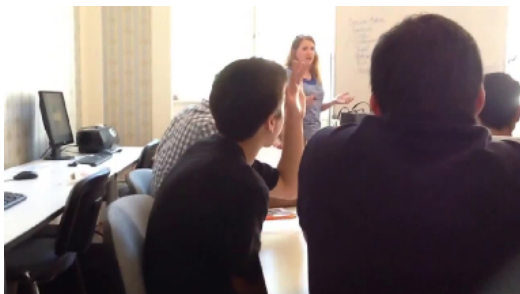
0:29K, who likes to go out with your friends and have fun?

[throwing head back and to left, hands out in front with palms up]

0:31Ss: [indistinct multiple voices]



RICK RAISES LEFT HAND AND WIGGLES FINGERS



0:34T: Everybody. OK, so that--it doesn't make sense



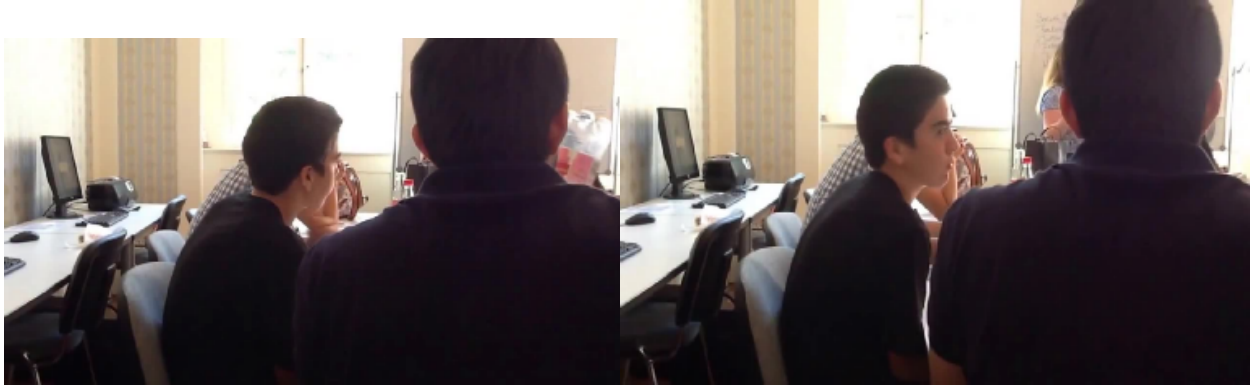
0:39 R: to other S [indistinct]

0:39 T: "So I want to get a list



of things that are

0:44unique about people.



4 SECONDS OF SILENCE & RICK LOOKS DIRECTLY AT ME HOLDING UP MY PHONE  
AND SHRUGS.

I GRIN BACK AT HIM.

0:48 One thing...that is only you and nobody else in here.

0:53 S2: We all have the same [indistinct]

0:57 T: What? You all have the same [indistinct]



0:59S3: Curly hair.

1:01T: Curly hair? That's not very unique.

RICK TOUCHING HIS NON-CURLY HAIR WITH RIGHT HAND



1:03STUDENTS & TEACHERS: laughing

1:04 R: Same color hair.

1:05T: What does everybody else in your school in Mexico?

: 09S4: We go to school there. T: No, what's different about you guys?

1:11STUDENTS: laughing T: What's different about you guys?





1:14T: Everybody in here has something in common.

1:20S5: Nationality.

1:23T: What do you ALL have in common? No, this group right here is different from

1:28everybody in [schoolname] in Mexico. What makes you guys different?

1:30S6: We came here.

1:32T: You traveled to Germany.

1:32S8: Oh

1:32S1: OH

1:34SS: OhHHHHHHHHHHHHHHHHHHHHHH S6: OH

Kelly & Samuel laughing empathetically.



TANYA WRITING, “CAME TO GERMANY” AS FIRST BULLET POINT UNDER “ABOUT ME”

1:37[laughter]

T: OK, that makes you guys unique. OK.

In this multimodal transcript, more layered interactional complexity is added in that we see that Rick is engaged though also playing on a game and though English is “the only language he speaks (SRI, August, 2014), he is also unable to follow in this sequence in the expected manner. Here we can see through her movement and gestures how Tanya’s level of frustration with this “stable attractor” (Larsen-Freeman & Cameron, 2008) not stabilizing is becoming more apparent.



"Unique About Me Coded Video Link

**Figure 38. “Unique About Me” Multimodal Transcript**

In this “failed” IRF attempt, we see the students’ first real time of coming together in that collective aha moment of emergence. As educators familiar with the stable attractor (Larsen-

Freeman & Cameron, 2008) of the IRF sequence, Samuel and I knew immediately what Tanya was attempting to get them to put on the list on the whiteboard.

Perhaps the students were confused about the changing pronoun references, or unsure of why they were collectively making a list about something so “unique” as their individual author profiles. However, this was a watershed moment in all participants’ identity auditions. Tanya was trying to perform in the ascribed “teacherly” identity foisted upon her by the place and space materiality of the SSC computer classroom. The students “failed” at their “studenting” identity performances in not playing into their roles of answering the expected answer, and, in so doing, performed their first collective symbolic power move.

### **Site of Engagement 3: “Pepper Pizza”**

In this 1.05-minute excerpt from Day 1 class time, students are working on composing and then uploading the “About Me” biographies into Gravatar<sup>7</sup> so that they could begin blogging. Since this process had to be completed on one of the three desktop computers, students were free to go anywhere within the Villa to work on their drafts. Rick and another student had elected to remain in “their” seats to work on their biographies on paper as Tanya circulates around to provide assistance and to assure that everyone gets access to the computers for this login procedure. In this clip, they are talking about different concepts of food and start off by mentioning how US perceptions of “Mexican” food, even in South Texas, are quite different from the typical Spanish-inspired cuisine of Mexico City.

S: Actual tacos.

T: C'mon, like, they don't use Doritos for hard tacos in Mexico.

---

<sup>7</sup> Gravatar is a Globally Recognized Avatar. An image that represents an online persona in multiple blogging and website platforms

LAUGHING

They use Doritos as a shell for tacos like at Taco Bell.

R: Taco shells.

Student: We don't eat that. We have something else.

T: Yeah, I'm joking. It's nothing like that.

S: We have something like that.

T: Rick, the story about your dad.

R: [finger up reminding]

S: That's true. In America, you order pepperoni and they give you that tasty one.

R: Yeah.

T: (to K) Were you there yesterday?

R: Yes. Oh her? (looking at Kelly)

T: His dad ordered pepperoni pizza, and it came like bell peppers. 'Cause that's what they call peppers.

K: Ah, pepperoncinis.

K: Do you have a picture of that for your blog?

R: gesturing aha

T: OK, to go fast so that the next people can, um, get in there, and if you need help, just ask.

***Excerpt 12. Pepperoncinis***



**Figure 39. *Pepperoncinis*-Screenshot ([link to Video Coding](#))**

This clip involves a typical misunderstanding about food terminology as well as how different cultures use different products to replicate cultural foods. Italian food is very popular (as in I eat more Italian food in Germany than anywhere else), so they use the Italian term for chili peppers (pepperoncini). The German term for bell peppers is paprika and further designated by color (grün, rot, gelb). In this situation, three of the teachers are trying to help Rick think of things that he could write about in his blog. Recognizing his resistance, they take the opportunity of a subjective experience from dinner the day before to help Rick to reflect on the experience, and how it might be useful as a blog topic.

In the beginning of the clip, Tanya and Samuel were talking about the different conceptions of tacos between Mexico and the USA. Tanya sarcastically says “C’mon like they don’t use Doritos for hard tacos in Mexico,” and this tone and irony is not taken up by the student who says “We don’t eat that,” displaying a lack of symbolic competence in this

interaction. All the while, Rick, who, as a monolingual English speaker should have the linguistic competence to recognize this discourse feature, is apparently oblivious to the conversation and deeply engrossed in his game. When Tanya calls his name “Rick, what about the story about your dad and the pizza,” she employs symbolic action to move into “teacher” stance to provide a concrete suggestion to engage Rick in the blogging process. This move is also indicative of her enacting her “concerned parent” identity in Jesse’s absence in order to help Rick engage in “doing being global” by reminding him of a specific misunderstanding about what pizza is in different cultures. When I am explicitly brought into the interaction by Tanya’s “Were you there yesterday?,” I then take up my stance as helpful blogging advisor and ask Rick if he has a picture of that incident that he could put on his blog and write about. Rick acknowledges this suggestion with a gesture, yet, from his blog postings, he does not act on it and rather chooses to not engage with this emergent globaling self by refusing to reproduce this cultural anecdote. This resistance is symbolic power. By choosing to not engage in the cultural resemiotization nor to integrate this into his own historical body, he positions his non-emergence. He chooses the stable pattern of his nationalist American identity even when provided with an agentive opportunity to explore outside of it.

#### **Site of Engagement 4: “In Mexico, we use Celsius, too”**

Samuel shared many overlapping cultural, ideological, and experiential background elements with the students and, having worked with them as the On-Site Mentor in previous OPS literature courses, he was indeed in a unique position. As a member of their home institution, he knew their parents and their collective, and in many cases, individual backgrounds and home situations. He speaks the same Mexico City dialect of Spanish, so he shares that specific

semiotic resource that none of the other teachers had. In that way, he could interact and act more subtly in his distribution of symbolic power.

Following the first day of class, the SSC had scheduled a “German Culture Night.” This interaction served as a three-hour display of a lack of symbolic competence in which outdated stereotypes of modernist national binaries were reproduced in rapid succession. The itinerary announced that students would have a “crash course in German culture with tasty German treats and the chance to learn a few useful German phrases” with dinner “served at the end of the presentation” (SSC, Trip Itinerary, Appendix D).

For this “German Culture Night,” we were assembled in a larger room in the Villa and set in a panopticon lecture classroom configuration where two people sat at each table. Awaiting our arrival were our “tasty German treats” consisting of a pretzel, a handful of *Haribo* gummy bears, and some small wrapped candies that I had never seen in all my seven years of living in Germany. Placed on the table was our single-spaced A4 handout of “useful German phrases.”



**Figure 40. "German Snack"**

Once we had been seated and were quietly gnawing on our snacks, the “culture night” presentation began. “German Culture Night” consisted of a 30-minute lecture in which dated PowerPoint slides were presented and read aloud (Appendix F), ending with the images depicted in Figure 41. The first slide image explains metric units of length in conversions to feet and miles, and it ends with a currency conversion from two years earlier. The final slide of the presentation features an image of the US and German flags being blended into a single waving icon with the words “Enjoy your stay!” and a very basic, ASCII noseless winky emoticon.

*Unit of length:*

100 cm = 1 m = 3.3 feet

1000 m = 1 km = 0.62 miles

*Temperature:*  $C = (F - 32) * 5/9$

0°C = 32 F

25°C = 77 F

*Currency:* 1 Eur = \$ 1.24 \$ 1 = 0.8 Eur

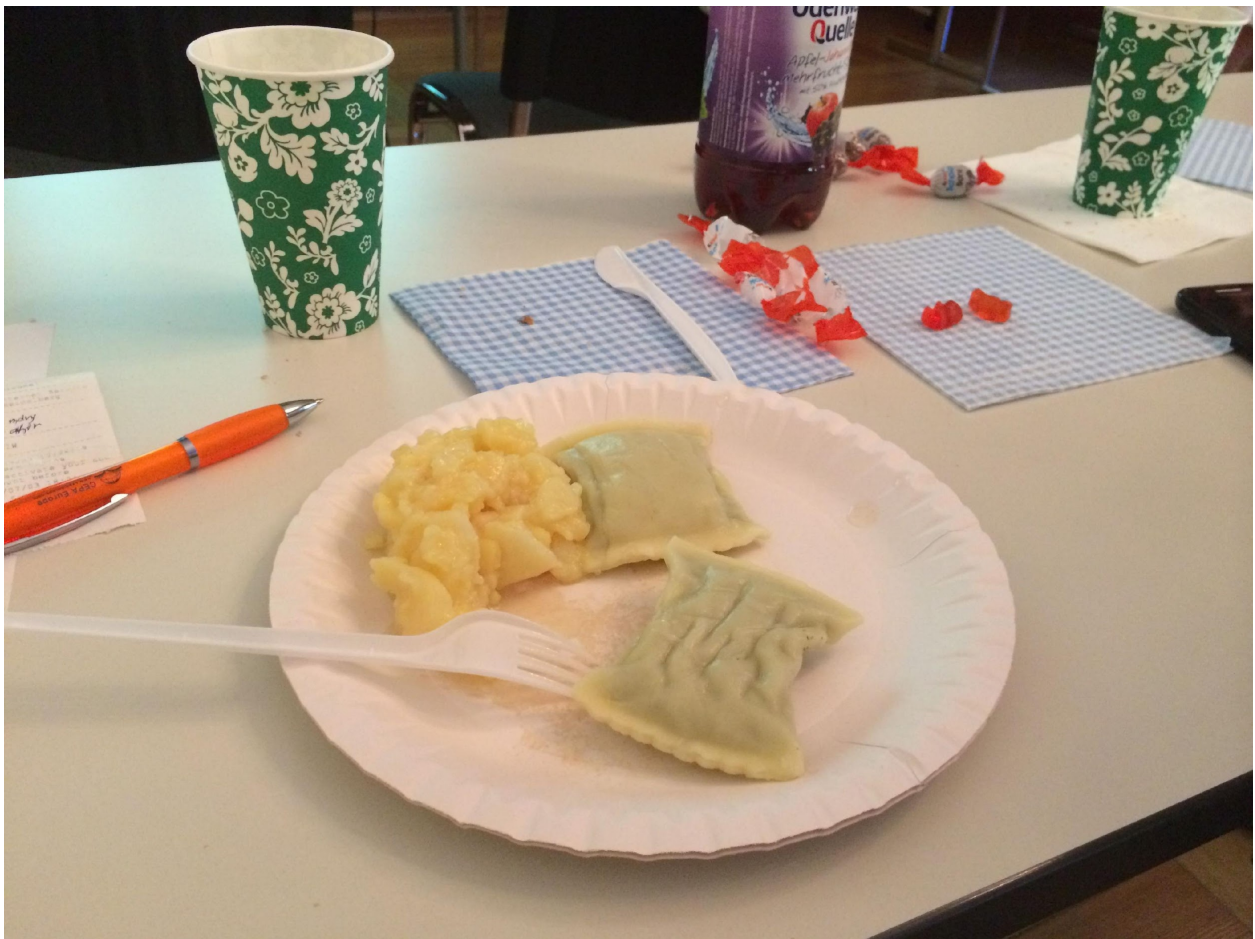
Enjoy your stay! ;) )



**Figure 41. SSC "German Culture Night"**



After three days of having the students in this focal Media Course Literacy ascribed “US-American” identities, Samuel felt it necessary to intervene. He quietly went up and mentioned to the SSC staff that “In Mexico, we use Celsius, too,” while the students were lining up for the “dinner” which consisted of two boiled, sauceless, *Maultaschen* (ravioli) and a dollop of vinegar-based potato salad. Samuel took on the symbolic power by calling out the flaws in the presentation.



**Figure 42. SSC "German Dinner"**

After this bland and minimalist “dinner,” we were to be shuttled back to the dormitories and encouraged time to use the swimming pool and gym yet again. When it was apparent that this “dinner” was not going to sustain the students until the next morning, Samuel intervened once

again. He came to the other teachers and said, “The kids really want to go back into the Old Town and do some shopping.” Recognizing that all the other “teachers” also had to take care of their online classes that evening, Samuel took all 13 of the students from Mexico back into the city center to eat dinner. He opted to use a different reason for returning, even though it was clear by the restaurant to-go boxes all were carrying that they had needed to eat, and he helped them to use their symbolic competences to seek out nourishment on their own. Samuel brokered one of the most poignant collective actions symbolic power in a global situation--dinner.

### **The Other Teachers**

Jesse and I acted more subtly in offering services to work around some of the physical constraints of the built and conceived spaces. In addition to my researching role, I also became the official photographer and was responsible for handling all the cameras and phones for group photos. This allowed for all participants to be in the picture with the important landmark and to save on the time that it would take for multiple people to be taking the same shot. At the time, I did not really understand the value of my role because I thought that it would be logical for people to share a single photo via the various social media tools (e.g. the course blog, Instagram, Facebook, or WhatsApp). However, after completing the follow-up interviews and hearing that each of the students kept their photos very privately on their phones and only shared them with family and friends and in the same personal proximity, it made sense to me. What I had assumed was a front-stage event because it was in a very public, open municipal space was indeed a very private subjective experience their for emerging global selves. My other secondary role was the “securer of passwords” because we needed them quite frequently while in the Villa since the WiFi would cut out from any period of inactivity approaching 15 minutes. These passwords were generated by a ticker tape device in the SSC office and, rather than having to go in and ask

for a new password at each logout, I was tasked with sneaking into the room and pushing the button to get multiple passwords at a time so that we could hand them out as needed. When someone would look at me and nod while raising one index finger, it was my signal to put down my recording device to retrieve another set of passwords. My symbolic actions silently yet subtly empowered their emerging awareness of their globalizing symbolic power.

Jesse's interventions came in the outings that he had already experienced multiple times, the last one just a couple of weeks before this visit. He had noticed that there was no planned trip to the Philosopher's Way. This not-so-secret passageway blocks from the Villa offers a glimpse of Heidelberg's *Alt Stadt* and *Schloss* rarely seen by tourists, thus Jesse thought it was important for the students to experience as one of the few authentically German experiences.

On the second day, after having a long walking tour through Heidelberg Castle, three hours of Media Literacy class, an "American style" July 4 BBQ, and watching the exciting World Cup quarter-final game in which Germany ousted France, Jesse added on one more cultural event. Rather than take the planned public transportation back to the dorms, Jesse suggested that we hike the long way back, up through the hills and down through the snakelike crevices of the Philosopher's Way. Sensitive to the students' cultural realizations of a general German aversion to noise, Jesse said, "This way, you can be as loud as you want."

He found them a remote, yet immensely beautiful geographic place where they could make it their own space to be their Mexican selves for a while. Ironically, it was anything but loud. On the uphill hike, students took opportunities to talk to the teachers and each other about what they had been experiencing so far, sharing in how they were perceiving their changing selves. This Friday night was the first time all week that they had been given a backstage safe space to work, talk about, and reflect on their subjective experiences. It was on this trek that

Claudia shared with Tanya and me that her dad and his friends had made this same journey 29 years ago and how it meant so much for her to be essentially walking in that same path, both literally and figuratively. At the top of the hill, everyone scattered and found individual places for some peaceful reflection. It was the quietest they had been all week. Upon descending and crossing the *Alte Brücke*, Claudia remembered the picture of her father and his friends sitting on the bridge, and Jesse helped Claudia and her friends to recreate it before moving along with the throngs of really loud, drunk Germans who were celebrating the football victory on the *Hauptstrasse* of Heidelberg. This was real Germany, not tourist Germany, and it would have been missed without Jesse's intervention. Jesse's symbolic actions that introduced the students to the genuinely global experiences of walking the paths trodden by the world's great philosophers and then sharing in the local revelry of a World Cup win afforded some of the most impactful cultural memories that the students took home with them.

In this chapter, I have explored how the teachers' own global dispositions, coupled with their symbolic competences and the impromptu emergent teaching practices have created or briefly constrained the students emerging identity repertoire building in the backstage sections of the program. There had been no direct instruction of "doing being global"; they just made it work.

## *Chapter 6: Doing global studenting*

*“We can sleep in Mexico. We want to do something not in Mexico” (Claudia, July, 2014)*

Each day, the planned itinerary (Appendix D) included time blocked out for swimming. And each day, when asked if they wanted to go back to the dorms and swim, the answer was “We can swim in Mexico.” Claudia was even more vocal and, when presented options for doing anything at the dorm, said, “We can sleep when we get back to Mexico, here, we want to do different things” (Field notes, July 2014). All of the participants wanted to experience things that they could not experience at home. However, the levels of comfort with the ambiguities of this cultural diversity varied and were manifest differently among the participants and their respective performance venues. In this chapter, I move on to the audience-focused arena of the students’ final course artifact, the “Unique Travel Blog.” Here, I present findings of my first research question. RQ1: How do translingual learners appropriate multimodal semiotic resources to co-construct identities as emerging global citizens in a study abroad media literacy course? In this section, I focus specifically on the ways that students’ symbolic actions are being used to situate them as emerging global citizens.

The six focal participants fell into two categories: The Followers and The Free Agents. The Followers are the three participants who followed all of Tanya’s design plans and instructions. They completed the blogs, in the right place, at the right time, and by meeting the overtly stated expectations. The Free Agents, as their codename indicates, freely acted upon the agency offered to them in the final project. On the first day of class, Tanya had discursively set up the option for students to create their own WordPress blogs for their own purposes in the future. The intent was that the practice of completing the final project blog for the course would scaffold students into more purposeful, career-oriented social media usage. The Free Agents

chose to level-up immediately, skipped the participation in the course blog space, and created their own WordPress blogs, a feat immensely more difficult than just posting on the established site and indicate of a strong assumption of symbolic power.

## **The Followers**

### *Claudia's blogging.*

In her “About Me” page, Claudia included a picture of herself with two of her friends. Following the listing set up in Tanya’s “Unique About Me” lesson, she mentioned that she had “traveled to Germany” in her first bullet point. She further noted that “[s]he sees the world as a new perspective” and loves traveling and “trying all kinds of food around the world.”

In her Online Persona Profile ([Figure 12](#)), Claudia had shared that she would be using images because she felt insecure about her writing. It is not clear whether this was meant specifically about writing in English or if she has the same concerns in writing in other languages as well. On her blog, Claudia made three entries: the first on July 4, 2014, entitled “First Time In Europe”; the second on July 7 called “Long Time Ago”; and the third just indicated as “Architecture” on that same day. Figure 43 is a screenshot of Claudia’s first posting called “First Time In Europe,” which is accompanied by a photo of the plane wing from one of the two flights that it took to reach Germany. She mentions that the “worst do been to far from home is the long flight” but comments that “it is worth it.” Claudia remarks on the distance from her home and the nearly 13 hours required to get there. Her use of the term “first” may be indicative that she intends that this also will not be her last time to visit Europe. She comments that Heidelberg “is an amazing place; while you are walking in the street you feel like a movie.” In this caption, she compares the experience to something fantastical and surreal “like a movie.” Here, she draws on the carefully constructed and maintained Romantic discourses of Heidelberg’s Old Town in

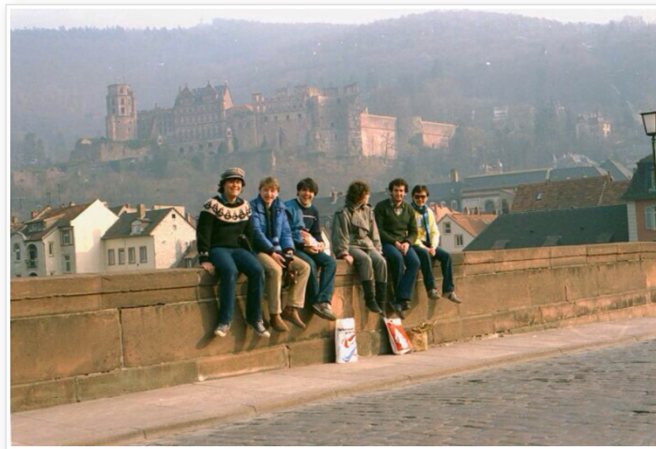
situating her as well as her father's subjective selves into the local history and discourses in place.



**Figure 43. "First Time in Europe"**

Claudia's second blog post, which is titled "Long Time Ago," was posted on July 7, and features two different pictures with minimalist captioning. On the top picture, which is captioned "1985," six young men are sitting on the concrete barrier of the *Alte Brucke* with a hazy view of the Heidelberg *Schloss* in the background. The bottom image, captioned "2014," features Claudia and two of her friends in a recreation of the "1985" photo.

About 29 years ago my father was at the same city, same bridge. The things haven't change a lot, just that he is bold now. But the city still been as beautiful as always.



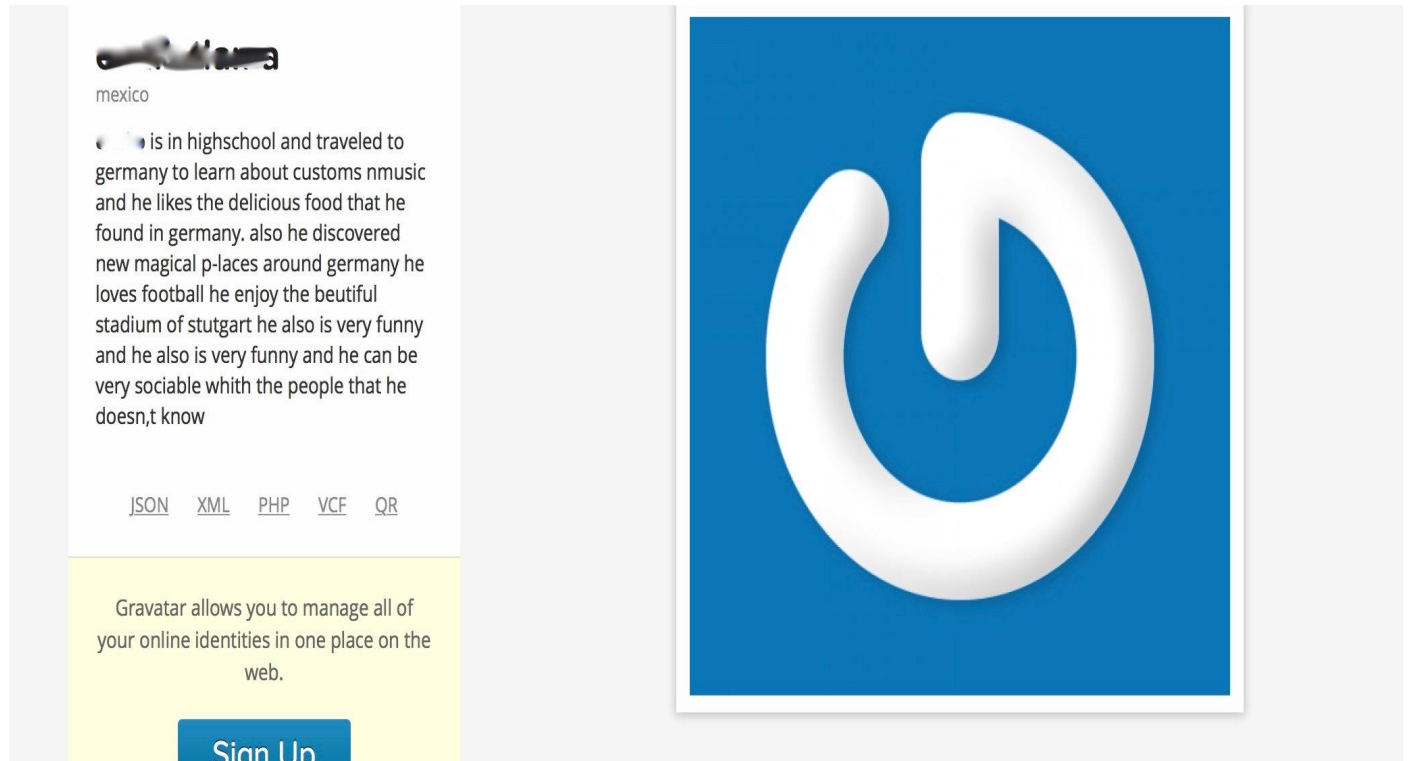
1985



**Figure 44. "Long Time Ago"**

For the blog posting, Claudia wrote, “About 29 years ago my father was at the same city, same bridge.” In this posting, Claudia adopts the split-screen convention of the “who wore it better?” 21<sup>st</sup>-century social media practice in a symbolic action of depicting a familial history that played into her decisions to join the course and to travel abroad. Claudia continues: “The things haven’t changed a lot, just that he is bold [bald] now. But the city still been as beautiful as always.” Claudia echoes two of Heidelberg’s chief place discourses—historicity and Romantic beauty--and counters them with a local contrast to her father’s hair loss over the years in a humorous play on the <<*la plus qui change le plus qui reste la meme*>> adage in this poignant display of symbolic power.

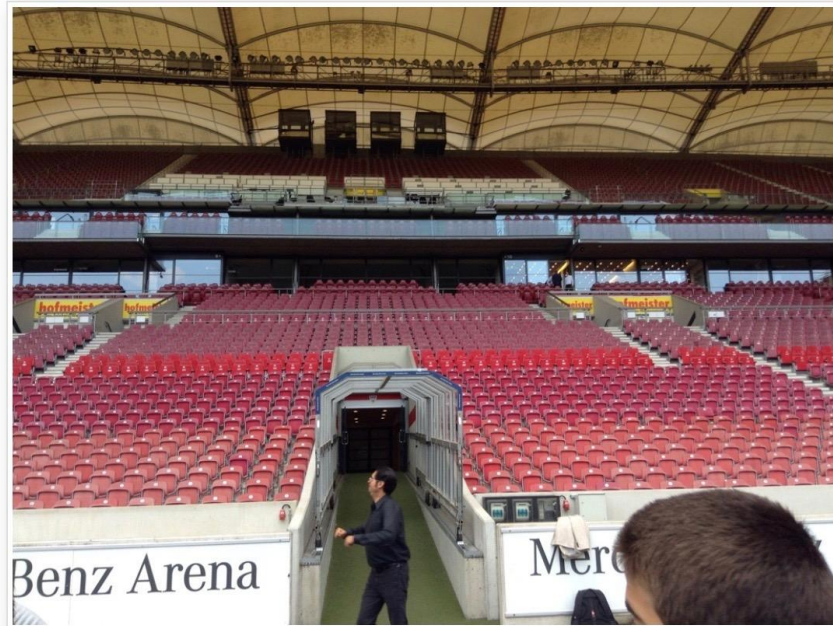




**Figure 45. David About Me**

In his About Me Gravatar bio, composed initially on paper during the first day of class and then transferred it to the blog on the second day, David said that he “is in high school and traveled to Germany to learn about customs nmusic” and that he “likes the delicious food that he found in germany.” He then mentions that he “discovered new magical p-laces around Germany.” From there, he focuses more specifically, on what he had shared in his follow-up interview as his favorite part of the experience—the Mercedes-Benz Arena in Stuttgart that was the focus of their second-day bus excursion. He ends by returning to the “unique about me” prompt and describes his personality qualities of being funny and sociable even “whith the people that he doesn, t know.”

my first impresion was like i dont believe it is so amazing because i can see the jerseys of the football players also i can feel a experience because i can see all the important parts of the stadium like press area, dressing room the new part of the stadium also this stadium is one of the most beutiful in europe



**Figure 46. "Mercedes Benz Arena"**

David expressed being impressed by seeing the various areas of the arena like the “jerseys of the football players” as well as the press area and dressing rooms. He ended with the comment that this is “one of the most beautiful in Europe.” In his follow-up interview, David explained that he had included a picture of the stadium with Samuel in the foreground to depict the size of it. He said:

D: That stadium is like... We don't have like a lot of that like that stadiums here in Mexico. So go and see the stadium all the things that they have where the football players are is something that here is difficult to see.

In this excerpt, he is comparing how the global phenomenon of football is accessed and commoditized differently in the space of the World Cup champions versus his own local context.



**Figure 47. "Food!!!!!!"**

Also focusing on the popular topic of food for his second blog post, David observes that “in germany since we arrive we need to change our habits of food because here in germany the food is new” and that “all the times to eat you can eat potatoes bread or chocolate” and that “in germany there drink carbonated water non still water.” He ends with a qualifying “but of course all this food is very delicious” and includes a small noseless smiley emoticon.

#### *Amanda's Blogging*

Amanda also elects to blog about food and football; however, her approach and the global identity elements and symbolic competences performed are very different.



is a nice girl who may not be very confident on herself from time to time but she is always very polite; her friends say she is a reliable person whose friendship is valuable, and that she is a great human being. She has practiced many sports such as volleyball, basketball, tennis and swimming. In volleyball she won some gold medals. She is the kind of person who likes to read a lot and does lot of research on the things she is interested in. The topic she likes to most is human body. For that reason she will study Medicine. In her room at home, she has a personal library that has over 200 books, she read them all, traveling a lot of places, but recently she made a real trip to Germany where she had the opportunity to know more about their food, entertainment, colleges, classes, traditions and education.



**Figure 48. Amanda About Me**

Amanda's About Me bio spans four fully-formed paragraphs which reiterate several of the points made in her Week One Introduction video and her Online Persona Proposal while also introducing new details about her virtual symbolic self. Her bio is structured in the same way that Tanya laid out the task on the whiteboard in the first day of class, and she refers to herself in the third person like Tanya suggested. For her Gravatar icon, she selected a picture taken of her standing in front of a set of model cars in the Mercedes-Benz Museum.

Amanda begins by telling her virtual audience that she is “a nice girl who may not be very confident” but that she is “always very polite” and that her friends “say she is a reliable person whose friendship is valuable and that she is a great human being.” In the second paragraph, she details the sports that she plays, including “volleyball, basketball, tennis and

swimming” and adds that “[i]n volleyball she won some gold medals.” Amanda’s third paragraph tells her virtual reader that “[s]he is the kind of person who likes to read a lot and does a research on the things she is interested in” with the current topic of greatest interest being “human body.” And “[f]or that reason she will study Medicine.” In the fourth paragraph, she returns to her interest in reading, detailing that “[i]n her room at home, she has a personal library that has over 200 books” and that she has read them all as a means of “traveling to a lot of places.” The final portion of that very long sentence contrasts that “recently she made a real trip to Germany” and that afforded her the “opportunity to know more about their food, entertainment, colleges, classes, traditions and education.”

### *First Lunch*

Amanda’s first blog posting was titled “First Lunch,” and it detailed the meal enjoyed on the first evening in Heidelberg at *Zum Roten Ochsen* ([Figure 27](#)). She featured three pictures of the various courses and wrote that “[t]he first day in Germany, after walking a lot and be amazed with the fantastic architecture and the traditions they have so different than ours.” She then provided a bullet list of the courses and a parenthetical comment of her assessment of each one. She noted that the potato soup “tasted funny at the beginning” and the mashed potatoes with onions (that were actually fried potatoes) “was [her] favorite food of the day.” These were followed by Wiener schnitzel which Amanda termed a “kind of chicken *milanesa* steak.” She closes the posting with a paragraph describing the restaurant noting that “[t]he restaurant was decorated is if it was an ancient pub, by the XIX century.” Here she situates the materiality within a context of globalese, (Jaworski, 2015) in a sense challenging the authenticity of this “historische Studentlokal” and dating it in the 1800s when the current family took ownership rather than the 1700s when the pub was founded. She continues that “the tables where we sat,

the walls and the wood around the windows were completely full with names of persons (I suppose) that people craved with a key or pen” noting the material history of students and tourists who essentially leave a piece of themselves in the restaurant. She comments, “you can think that is vandalism, but for the place is just perfect.” Here, Amanda is “doing being global” when considering how culturally embedded this practice is within the narrow space of this specific student pub. Amanda then pictures up on the touristic staged authenticity by commenting on the “unnatural flowers” in the middle of the table.

The first day in Germany, after walking a lot and be amazed with the fantastic architecture and the traditions they have so different than ours, we had lunch in a Restaurant of German food and this is what we ate:

- Potato soup (which tasted funny at the beginning)
- Mashed potatoes with onion (which was my favorite food of the day)
- A kind of chicken *milanesa* steak
- Boiled carrots with onion
- French fries
- Ice cream as dessert

The restaurant was decorated as if it was an ancient pub, by the XIX century. The tables where we sat, the walls and the wood around the windows were completely full with names of persons (I suppose) that people craved with a key or a pen. You can think that is vandalism but for the place is just perfect. There were also many paintings and the decorations in the center of the table were a little vase with unnatural flowers and a little candle beside them.

**Figure 49. "First Lunch"**



07  
Monday  
JUL 2014

## Germany Match

POSTED BY AMANDA IN A MEXICAN

≈ COMMENTS OFF

In the time we stayed in Heidelberg, the World Cup was still being in fight of some countries and the German team was one of those. The people we met at the university we stayed on organized a BBQ with hamburgers, a potato salad, lettuce salad, watermelon, cookies and chocolate brownies. The hamburgers bread was not really good...

During a football match Germans unlike Mexicans are not noisy. I felt weird because we Mexicans usually get really excited when our team scores a goal we shout and jump and look at each other while doing both, Germans in the other hand... Well, they just don't do it. During the match. They don't criticize the referee as we do, they don't chat with each other as we do, they just sit down and watch TV until their team scores a goal. When this happens they shout for a short time and that's all.

Here is the food we ate that day.

### *Figure 50. "Germany Match"*

Amanda provides a temporal marker for her July 7 posting by letting readers know that “[in] the time we stayed in Heidelberg, the World Cup was still being fought by some countries and the German team was one of those.” She also provides some contextual information about the July 4 BBQ and the various stereotypically American foods that were served by the SSC staff by listing “hamburgers, a potato salad, lettuce salad, watermelon, cookies and chocolate brownies” and includes several pictures of the “food we ate that day.” For the second paragraph, she focuses on the ways that Germans and Mexicans approach the global phenomenon of football quite differently. She wrote, “[d]uring a football match Germans unlike Mexicans are not noisy. I felt weird because we Mexicans usually get really excited when our team scores a goal we

shout and jump and jump and look at each other while doing both, Germans on the other hand, well they just don't do it." She further details their lack of reaction, saying, "They don't criticize the referee as we do, they don't chat with each other as we do, they just sit down and watch TV until their team scores a goal." Here, Amanda is globaling up in that she has come to realize how culturally ingrained the values of privacy, solitude, and "not bothering anybody else" are in the cultural histories of the Germans that she has encountered during here travel abroad experience.

### **The Free Agents**

Three participants' blogs were not included in the Media Literacy course blog. While Sofia and Julia had posted their usernames in the Blackboard class, they opted to create unique blogs that were not linked to the course main blog, and they elected not to include an "About Me" section on their Gravatars. Rather, they used the standard icon or a photo with no description of their bio (even though they had written them on the first day of class). They selected different blog themes as the background and had no links to the course's official blog page. Rick did post a blog entry on Media Literacy page, yet he also chose to create his own blog space like Sofia and Julia.

#### *Sofia's Blogging Practices*

Sofia's blog was created on her own WordPress site and was not linked to the Media Literacy course site. Both of her postings came on July 7, 2014. For her first blog posting, titled "FRANCE," Sofia included a picture of the cathedral in Strasbourg, with the caption "In France we visit the Notre Dame Cathedral, was so wonderful!!!" and her second posting, titled "Shopping," depicted four women sitting at a table outside of the Café Knosel, the chocolate confectioner known for the Student Kiss.





**Figure 51. "Shopping"**

Sofia has captioned this image "Theres a place where you can buy a realy good chocolate in Heilderberg. And they tell you a story about the stor." This store is officially Café Knosel, but it is known by tourists and Heidelbergers alike as "the student kiss place." This refers to a special chocolate nougat that was traditionally used as a clandestine symbol of intent for interaction between young women from the nearby finishing school and their potential suitors, the students from Heidelberg University.

During her follow-up interview in August 2014, Sofia shared her reasons for including this image and caption on her blog.

S: I think these, well I have no, OK. {holding up phone}

K: So this is your work?

S: Yeah.

K: OK.

S: (tapping) Ah... sorry... sorry. I think the shopping was really good.

K: Really good, yes.

S: Yes, because was my bag, my mom's bag, my glasses, my clothes, and all that.

K: It says [reading] blog posting, "There's a place where you can buy really good chocolate in Heidelberg."

S: Oh, yeah.

K: And there's a story. OK, tell me about that and why you put that in your blog.

S: Because I think it's like an important part to visiting Heidelberg.

K Mhmm.

S: Like, if you want chocolate, go there for chocolate because they can tell you a story and they have chocolate with coffee, chocolate with chili, chocolate with orange, and all that.

K: Mhmm. Was this not the Student Kiss chocolate place?

S: Yes.

K: Oh, it was the Student Kiss, OK, hmm. I didn't know they had chili chocolate.

S: Yeah, they had a {gesturing box size with hands}.

K: Did you buy the chili chocolate?

S: No. (shaking head)

K: No... did you buy any chocolate when you were shopping?

S: Yeah.

***Excerpt 13. Sofia "Chocolate Shopping"***



**Figure 52. Sofia “The Schwetzingen Palace”**

In the interview, Sofia showed me a post that does not appear on her blog site. It is not clear if this was in draft form stored locally on her mobile device and just never published. The image is a distance shot of the approach to the Schwetzingen Schloss. She explained that she “like this place very much because the...the guy who the sir who give us the tour was like explaining all that and telling us stories and very interesting.” Here, she is referring to the Sunday morning excursion to the Schwetzingen *Schloss* (Palace). This was the only outing in which technological devices were banned. We had to put all of our devices into our bags and stow them in lockers for the 90-minute narrated tour through the inside of the palace given by the soothing Mr. Martin, who detailed the secrets held in the palace’s walls in his calming, posh English accent.

K: Is that the castle at Schwetzingen?

S: Yeah.

K: The one we went to on Sunday. What did you like about the tour guide?

S: He was funny and was a like a very, um... He had like, um, history with the castle, so it was very interesting to know one point of view because he is British, so.

K: Mhmm.

S: So it was interesting to see the different point of view.

#### ***Excerpt 14 Sofia “The Sir”***

In her utterance “the the guy who the sir,” we observe her working through a rather complex cultural and linguistic dilemma. She realizes that the term guy may be perceived as disrespectful for a gentlemen of age and such historical wisdom as Mr. Martin. She tries to work out the English cultural equivalent of the distinction between Señor and Don in Spanish. Perhaps drawing on her strong love of history, she calls up the English system of knighthood in which the title of Sir or Dame is endowed to those worthy of it. In this millisecond site of engagement, Sofia transcultures to call up a term which is able to convey the respect she felt for this tour guide who “was funny” and “had like, um, history with the castle, so it was interesting to know one point of view because he British.” Sofia had said that she does not like Americans and had no desire to visit the US, but through dexterous symbolic action demonstrated her respect for an Englishman. This level of symbolic power, to respectfully express a distaste for her home nation’s closest geographic neighbor, requires a keen awareness of appropriateness and nuance

emblematic of “doing being global.”

### *Julia’s blog*

Julia also chose to create her own WordPress blog rather than to link to the Media Literacy course’s blog. Julia made four entries in her blog, two on July 4 and two on July 7, 2014. Because her blog postings were not associated with the Media Literacy main blog, I had not seen these postings prior to the follow-up interview in Aug. 2014, thus during the interview was my first opportunity to see what she had posted in her blog.

As the sole author on her blog, she was able to exhibit complete agency in all aspects of layout, design, modes, and interaction tools. In her posts, Julia incorporates several noteworthy social media interactional tools such as commenting, liking, and sharing, as well as a typical feature of social media navigation with the newest posts appearing on the top of the viewing screen. She also used three different categories, “Castle, Germany, Trip,” to tag and organize the content and draw attention of differing audiences.

Julia’s first posting was titled “WILLKOMEN!” which indexes to the German greeting of “Willkommen” (Welcome). Her use of red font, all capital letters, and two exclamation points indexes an excitement and attention-seeking that contrast to typical German usages of this term, which is not typically used as a verb like the English derivative is. This usage indicates uptake from the Welcome Meeting at the SSC as well as the “crash course in German” during the German Culture Night.

## WILLKOMEN!!

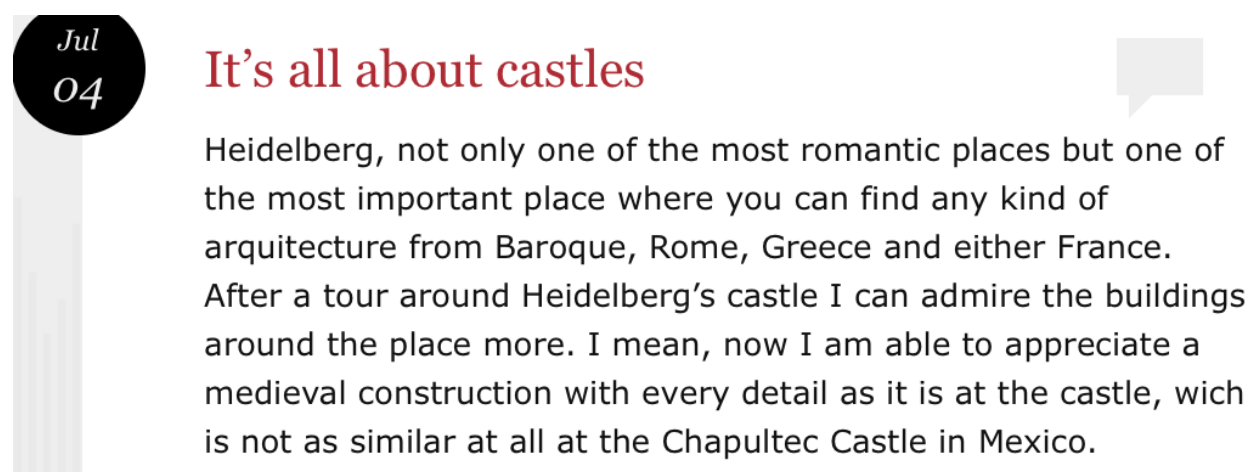
When I first arrive to Germany I get surprised for several things, for example: an smoking area located inside the airport. Then, when we were on the way to the hotel my first thought was: "This is not so different from Mexico at all". Then we arrived to the hotel and my thought disappeared. The first thing they told me was that the sleeping hour was at 9:00 pm and I was a kind of surprised for that. We, Mexicans are loudly people, the loudly we are, the funnier we get" so that is a problem for German people because they are a little bit quiet and they have a sleeping hour that we usually don't respect.



**Figure 53. Julia "Willkommen!!"**

Julia titled her second post for July 4 "It's all about castles" and featured four pictures of the Heidelberg Schloss from three different perspectives (one from the interior courtyard, two from the exterior grounds, and one looking out from the ramparts onto the Neckar River and the Philosopher's Way). In the blog posting, Julia reiterates Heidelberg's discourses of "most romantic places" while adding that it is "one of the most important place where you can find any kind of architecture from Baroque, Rome, Greece and either France" and sharing a newfound

appreciation for “medieval construction with every detail as it is at the castle” before noting the lack of similarity with the “Chapultec Castle in Mexico.” Here, Julia draws on several discursive features to perform the global competences of international awareness and appreciation for cultural diversity. She notes that this palace is “one of the most important,” and that she can “admire the buildings around the place more” as a result of hearing the very detailed narrative of the tour given by the SSC’s director. She furthers, “I mean, now I am able to appreciate” to indicate that this experience has enabled her to have a new perspective and understanding of a familiar structure, the *Castillo de Chapultepec*, in her hometown of Mexico City.



**Figure 54. Julia "It's all about castles"**

In her first posting for July 7, she brings together and reiterates her July 4 postings with the “WELCOME PALACE” title. Here, she indicates a cultural awareness of the fine distinction between a castle (die Burg) and a palace (das Schloss). While the Heidelberger Schloss is technically a palace, it is in ruins and displays many of the features of a fortress designed for defensive purposes, whereas a palace, such as the one in Schwetzingen, served purely as a residence.

Jul  
07

## WELCOME PALACE

The Schwetzingen Palace. Maybe is the second palace most attractive after Varsalles. Is a magnificent palace with a very attractive view from every place you see around. It is really amazing to see all the structure and imagine the scene where Mozart played once in 1963



<img src

**Figure 55. Julia "Welcome Palace"**

Here, Julia features a more distant image of the same palace that Sofia included on the draft blog post that appeared only on her phone. Julia takes a more informative approach in sharing much of the same information as was provided in the itinerary (Appendix A); however, she demonstrates a translingual approach to the information. Julia compares the Schwetzingen Palace to “Varsalles” (Versailles) and notes that “Mozart played once played in 1963.”



## Beeeeeeer

Completely different from Mexico, here we had a lot of fun watching the process of beer and tasting it. It was a really good experience for everybody to look all the spaces where we found the process of the beer I'm Germany.



**Figure 56. Julia “Beeeeeeer”**

Julia’s final blog post takes a more whimsical approach at performing her identity as a globalizing beer aficionado. The title “Beeeeeeer” displays a wordplay that is only possible with the English version of the term. In this blog post, Julia includes a picture of the beer sculpture in the tasting room of the *Welde* Brewery. She writes, “Completely different from Mexico” and continues, “here we had a lot of fun watching the process of beer and tasting it.” It is not clear if she is saying that the beer or the process is completely different in Germany from Mexico. She did mention in her follow-up that she particularly liked the fruit-infused beers, which are recent innovations in this ancient process.

When asked about the use of technology and social media, Julia explained:

J: Well, actually, I think it's important I have two postures on this topic. It's important because technology nowadays is real important and, for example, teachers can use this type of technology to get in touch with the students not only in an academic way, also in like a personal way, and I think that it's important for students to be knowing not only as a student also as a person and I have another posture that says that I'm not to agree with knowing topics with Internet. I think sometimes books are real important and also, for example, I think that we start to go down the community communication between persons dialogue, and I think it's important and, for example, if we start like always teaching by Internet or by computer, we start losing that kind of communications, so I have two.

***Excerpt 15 Julia SRI “Technology in Education”***

In her SRI interview, when talking about the blogs as well as the use of technology in learning, Julia explained that she had two different stances on the use of social media in education. She said that, on the one hand, she feels that it is useful for teachers “to get in touch with the students not only in an academic way” but also in a “personal way” because she thinks “that it’s important for students to be knowing not only as a student” but “also as a person.” However, she countered that, on the other “posture,” “I’m not to agree with knowing topics with Internet. I think sometimes books are real important.” She reiterates her concerns about “teaching by Internet or by computer” as a means of losing “community communication between persons” and dialogue.

***Rick’s Blogging Practices***

Despite his resistance to join in the Media Literacy classes, Rick did actively participate in the class sessions and made two blog postings in two different blog spaces. One posting on July 4 was on the Media Literacy course site, and another posting on August 20, well after the

end of the travel abroad, the course, and even the second round of data collection for this study, was made on his own unique WordPress blog space. Like Julia and Sofia, Rick did not include a detailed “About Me” statement or any images in the Gravatar login, despite having written one out on paper during the first class session day.



## German Food

As soon as I arrived in Germany I instantly realized the difference in a lot of things, including the food. German food is very traditional which I respect but a lot of the time it doesn't appeal to me. The food doesn't have much taste most of the time but it can be very good. All the restaurants we've been to so far have been pretty good with the soup and appetizers but once it got to the actual meal a lot of people didn't really enjoy it. The food didn't have much taste but in some ways it could be satisfying. I personally do not like the German food so far but I hope it can be better.



Be the first to like this.

POSTED BY: 

CATEGORY: [Uncategorized](#)

**Figure 57. Rick "German Food"**

However, rather than taking these suggestions about sharing the humorous pizza anecdote and the picture that he had taken (Excerpt 12), Rick opted to write a more detached and generalizing post about his distaste of the “German Food” that he had experienced in the first three days of the trip. Rick starts with his realization of the differences in “a lot of things, including the food.” In stating, “[a]s soon as I arrived in Germany I instantly realized” he sets up a fairly strong boundary-crossing metaphor. Arriving at an international airport and being bussed to a markedly touristic town is a fairly global occurrence; yet, Rick’s stance is that this was a jarring departure from historical body. He further explains, “German food is very traditional which I respect.” He makes a bold generalized assertion and then hedges with “which

I respect.” This hedging indicates an awareness of the potential cultural insult that may have been signified by the first part of his claim. He further repositions the claim with “but a lot of the time it doesn’t appeal to me” to signify an awareness of historical symbolic self. It is unclear what is meant by “very traditional” and how that might be unique to German food or specifically to the meals at the traditional student pub the Roten Ochsen (The Red Ox) and the improvised Maultaushen that had been discursively billed as “traditional German food” that had been experienced in the two days prior to the posting. In his SRI interview, Rick explicated his posting on the class blog space:

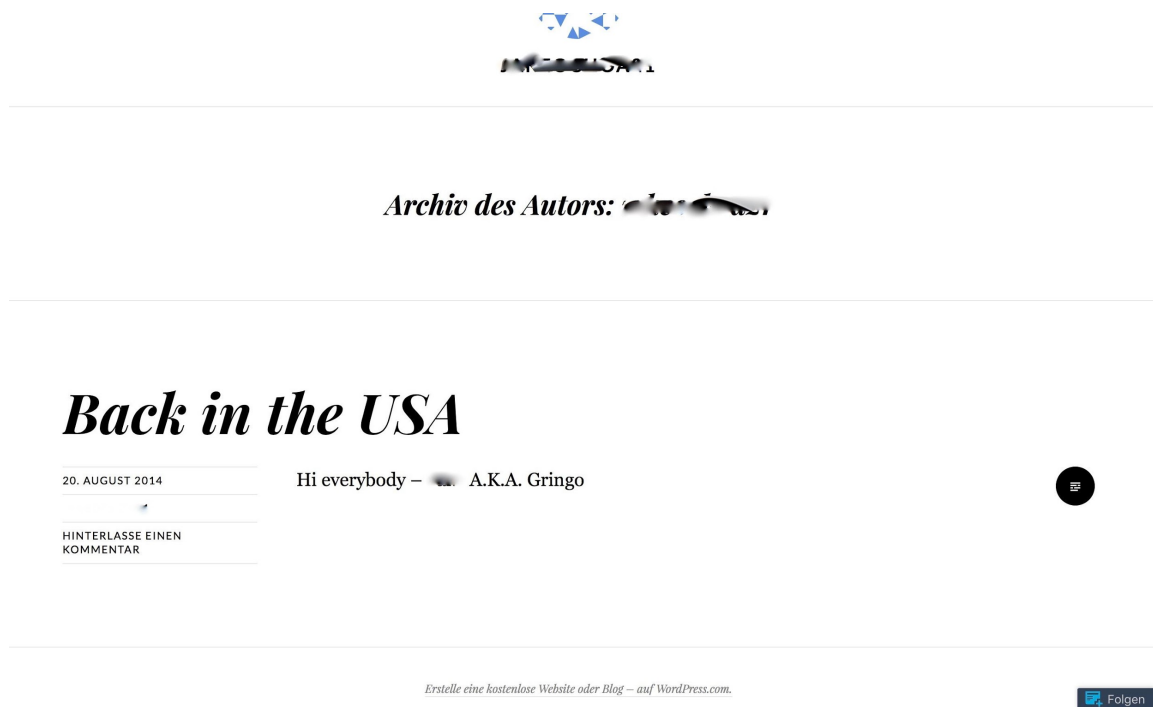
K: All right... This is your blog, so tell me what you wrote about on your blog.

R: I wrote about how different the food was. Like I said, it's more bland, and the meals are kinda smaller, which it's not a bad thing, actually it's kinda a good thing cause Americans mostly have big meals which is not good really, but they had more smaller meals, which are more healthy, kinda bland, not much flavor. Like I said again, it's not really a bad thing, it's just different. I wasn't really used to that. I wrote how I didn't really think they had flavor, how it was smaller portion of food, and that's basically what I wrote about.

K: And why did you choose to write about those things in your blog?

R: Probably because uh... it just...Everyone else was writing about the trips and I just wanted to be kinda different. You know. Also, I kinda was thinking the whole entire time how different the food was. That's pretty much why.

***Excerpt 16. Rick's SRI Blog Commentary***



**Figure 58. "Back in the USA"**

Figure 58 is a screenshot of the very unique blog space that Rick created in addition to his posting on the Media Literacy course blog. After the follow-up interview on August 12, 2014, Rick and I were hanging out eating Heidelberger gummy bears (one of his favorite foods from the trip) and just chatting casually in Jesse's office, and I mentioned about Julia telling me that they had organized a Facebook page for the participants and that they had all asked about him when I was in Mexico. He then went to his dad's computer at HU in Texas and brought up the WordPress blog page displayed in Figure 58. At the top is Rick's login name and the basic standard Gravatar author icon. Centered and in italics is "*Archiv des Autors*" (author's archives) in German. On the left side of the page is the option to "HINTERLASSE EINEN KOMMENTAR" commenting feature and at the bottom of the page "Erstelle eine kostenlose Website oder Blog—auf WordPress.com," an advertisement offering a free website or blog service. That the website defaulted to German language on a USA university IP address was

shocking. Yet, more surprising was that Rick had composed a message in that format without actively searching for a way to change the language. Rick had learned to navigate a fairly complicated online process in a language that he had never studied.

The blog entry is titled “Back in the USA,” and the posting simply reads, “Hi everybody—Rick—A.K.A. Gringo.” The term “gringo” has a very long and complex historical background and an extensive range of resemiotizations. It has been used variably as a derogatory term as well as a term of endearment. That Rick refers to himself as such on a blog that he created which is not associated and did not share with others is curious. Presumably, this was an attempt at communicating with the classmates from the study abroad course; however, since it was not placed on the course blog and was a whole new blog site, there is no way for them to see it, nor even be aware of its existence. The title line “Back in the USA” reifies Rick’s strong nationalist identity alignments that were consistently observed in his embodied actions of doing being American in his clothing, speech patterns, and attitudes towards the new cultures being experienced.

In this chapter, I have shared how in the frontstage arena of the public, parent-audience blog, students displayed a variety of symbolic competences as they were coming to acknowledge their various selves. For several, the blogs display a very individual and personal approach to the experience, yet for others, there is a more audience targeted response. In particular, Julia, Amanda, and Sofia demonstrate ‘doing being global’ in a means of situating their new experiences within larger historical and sociological contexts.

## *Chapter 7: Discussion of Findings*

*“Wait, that’s the computer lab?” (Tanya, July 2014)*

As we see from the data in the previous three chapters, global identities are mediated quite differently in and across time and spaces, as well as depending upon the participants and audiences. In this chapter, I discuss how places operated as social actors and how students and teachers navigated these discourses in place to render them more agentic in their global identity construction practices.

Focal students appropriated semiotic resources quite differently in private and public social interactions throughout the focal Media Literacy course. The public blog postings were conscious performances intended to meet the expectations of specific audiences. In contrast, the private class interactions were those that only the participants sharing a geographic time and space were privy to. Through Nexus Analysis, I analyzed three primary aggregates of discourse: Discourses in/of Place, Historical Bodies, and Interaction Orders as they were circulating through the mediated practices of performing global citizen identities, or “doing being global,” as various sites of engagement. In this chapter, I look more specifically at how these aggregates are situated in personal versus public displays within the course, and how Tanya, the Media Literacy instructor, created “spaces of emergence” (May & Baker, 2011) to scaffold learners’ movement between their private and public emerging global selves. Specifically, I explore how Kramsch’s (2009b) notions of “the signifying self” (p. 26), “the embodied self” (p. 53), and “the virtual self” (p. 154) are auditioned, mediated, and performed by the same social actors in various social spaces in their enactment of symbolic actions and symbolic power (Kramsch, 2011).

## **Students' Globaling Practices**

While all of the students joined the blended-learning course to travel and engage in new experiences and see new things, the six focal students mapped on a continuum of global identity performance. Their use of semiotic resources ranged from language, gaze, gesture, image, text, spatial positioning, music, dance, and clothing. A common theme amongst them was the desire to have new experiences and to see something different; however, the level of welcomed ambiguity (Kramsch, 2006) varied across the globaling continuum and tended to correspond to age with the ex-IMAs demonstrating the greatest range of semiotic appropriation as well as orientation to “issues of global significance” (Mansilla & Jackson, 2011).

## **Virtual and Embodied Selves**

RQ 1: How do translingual learners appropriate multimodal semiotic resources to co-construct identities as emerging global citizens in a study abroad media literacy course?

The topic of food proved quite popular in the blogs with Rick, David, and Amanda all choosing to write about it. In a traditional, reductionist multimodal analysis of this topic, we may interpret it as an example of what Galloway (1985) referred to as the “4F Approach” (folk dances, festivals, fairs, and food) to teaching culture in foreign-language classes. However, orienting to this blogging action as a complex adaptive globaling practice in which students are performing multimodal symbolic competence, we can see many other possibilities for how students were resisting virtual selves and, in so doing, enacting symbolic power stances.

Food had indeed been a critical incident throughout the entire trip. From the wrap and bottle of water that was provided on the bus from the airport to the pizza party on Saturday night, there had been a gaping divide in what the SSC staff considered was adequate and the actual amount of food required to sustain teenagers walking an average of 16 km (10 miles) a day. The



daily food routine included a wonderfully diverse selection of hot and cold, European and North American options breakfast buffet at the cafeteria of the Business Academy dorm. We were initially surprised to see the students so early in the morning, most days, even arriving before the teachers, so that when we entered they would shout in unison “Good Morning Teachers” before coming around to give each of us an individual greeting. After the second day of this situation, we understood. They had learned that they would likely not have access to such an array of familiar fruits and vegetables at any other point in the day as lunch was always a self-service challenge to navigate finding, procuring, and consuming a 10-Euro meal in a timespan of 75 minutes or less in a language that they had never experienced. Dinner was always arranged by the SSC and, until the final Saturday evening in Heidelberg, was anything but “typical” German, despite being discursively positioned as such.

David, Amanda, and Rick all chose to highlight their food experiences in their blog postings, yet as we analyze how they are handling the topic, we can see truly unique approaches to how they “globaled” this dilemma. Though discourses of “famous lokal” and “typical German food” were quite prevalent, the actual food was indeed quite atypical. The students’ first blog postings came after two particularly un-German food experiences at the *Roten Ochsen* (Figure 27) and the German Culture Night (Figures 40-42). In both of these instances, discourses in place were prominent actors. The *Roten Ocshen* is a student pub and not a German restaurant. It is strategically located on the well-known tourist pathway weaving through the top Heidelberg university landmarks. It is popular with students as part of the studenting experience, and it is convenient for tourists as it is not far from the Heidelberg *Schloss* and the main marketplace around the Church of the Holy Spirit.

The *Maultauschen* that were served at the German Culture Night (Figure 42) are a Swabian regional specialty, and one that is generally very temporally oriented as well. The *Maultauschen*, which are similar to ravioli, are normally served either deep fried, in a butter or cheese sauce, or in a chicken broth similar to a dumpling. They are also typically considered to be a Lenten meal because “God can’t see the meat” since it is enveloped in the noodle pocket. This accounts for their slang name as *Herrgottsbescheißerle* (little God bullshitters) and their many tales of historic subversion. This food is steeped in German history, and as such, evokes oddly simultaneous positive and negative cultural memories for the people of the southern part of the state of Baden-Württemberg.

For the German Culture Night, the Maultauschen were boiled in water and then served uncharacteristically blandly on a paper plate rather than the traditional soup bowl in which a flavorful broth would help to warm on the chilly winter nights of Lent. That the SSC identifies as a Swabian institution mismatched with the staff members’ historical bodies as Northern Germans. The staff had been ascribed the task of performing regional Southern German identities that were completely foreign to them. Yet, in this space, these were resemiotized as cultural emblems.

In her OPP (Figure 9), Amanda incorporates anticipatory discourse to propose how she will establish her virtual self as a “unique travel blogger.” Amanda writes, “In Germany I would like to learn more about the ways of living of the people there” elaborating on “what they do” and how they use their free time, and “how this affects in the things they eat.” Knowing that she is a sophomore pre-med student helps us to contextualize the potential public health implications of this intercultural interest. She also displays a greater understanding of the cultural implications of food within a larger worldview, perhaps having recognized patterns in the 200

books in her personal library about how food rights and rituals are tied closely to history and culture.

In her OPP, Amanda elaborated in the fourth bullet point that, in her blog, she would like to feature “the food they eat and that is rare for us and the options they have for cooking” and what might be the various options for “fast food” that differ from ones she is familiar with. This focus on comparative issues of public health indexes a pre-med student who is seeking out alternative solutions to local issues of work-life balance in the complex mobility of the 21<sup>st</sup> century.

Julia’s emerging global identity repertoire proved particularly complex and quite indicative of the “competing selves” of a recent high school graduate. In her OPP ([Figure 10](#)), she chooses, from the 17 available fonts in Blackboard, Comic Sans MC. The discourses running through this mediated action are quite contradictory to the “give off” that she displayed in her professionally designed WordPress blog as well as the daily embodied identity constructions in her clothing, posture, and overall demeanor. Comic Sans is the pariah of fonts with a full Internet movement (and t-shirts) to ban its very existence ([Bancomicsans.com/manifesto](#)). That she chose to use this font in the “space of emergence” (May & Baker, 2011) of the closed Blackboard class indicates several possible global identity construction auditions. She may have “comiced” for the sheer novelty of it. She had never been exposed to online learning and having the option to “disguise” the personality of one’s penmanship might have appealed to her sense of innovation. She may have merely intended to distinguish her posting from the rest of the discussion thread. That she invited more interaction than everyone other than Claudia could lend credence to this interpretation.

## Emergent Teaching Practices

RQ2: How does emergent translingual teaching in a study abroad media literacy course facilitate agentive spaces for co-constructing identities as emerging global citizens?

If we return to the “Unique About Me” (Excerpts 8-9) site of engagement in light of RQ2, we can look at how the discourses of place are driving Tanya’s “failed” IRF attempt.. Tanya’s utterance “Wait, this is the computer lab???” saliently summarizes the nearly catastrophic clash of discourses in place amongst the three focal school settings.

Tanya and Samuel had worked together over the past year in the designated computer classroom (with all Macs) at *Prep* (Figure 18). The conceived space was of a room full of state-of-the-art technology. The lived space of the SSC’s “Computer Lab” (Figures 31-32) materially embodied the modernist discourses towards technologies, language, education, and identity that remain prevalent in Germany. Discourses of limits, borders, boundaries, control, and containment were both materially and ideologically prevalent throughout the SSC (Figures 33-36).

Tanya and Samuel’s historical bodies, coupled with the global, mobile, and innovative discourses of both OPS and *Prep*, had prompted the decision to have the students not bring along their own laptops and to rely on the computer classroom during the study-abroad portion. Tanya knew that they would only need a full-sized computer to complete the initial blogsite login, and they would be able to do all other blog posts easily from their mobile devices. Upon seeing that there were only three desktop computers for 14 students, she began devising new ways for students to achieve high-tech goals with low-tech tools like paper and pens. In “Hermoine Granger fashion” (Figure 24), the 21<sup>st</sup>-century course that had been going on for nine weeks had

time-traveled into a pedagogical paradigm of the turn of the 20th century when the Villa was built.

SSC owned only one portable projector, and it was claimed by one of HU's professors for the first hour of the Media Literacy class time. The Villa's thick, ancient walls did not allow for WiFi permeation. The electrical system could not handle 14 students recharging their mobile devices, and fuses were blown twice within the first 20 minutes of the class time. In response to this place-oriented constraint, Tanya had prepared some "old-school" seat-work scaffolding worksheets. However, she knew that those pen and paper activities would not take up the full hour of time until the projector was available to do the highly interactive, collaborative image-sharing that she had planned. Thus, she was left with doing what teachers did in 1901--lecturing. The content that she was sharing was information that had already been covered in Weeks 2-4 of the online portion of the class. Since there had been little participation in Blackboard after the first half on the online course, Tanya recognized a need to reintroduce these concepts that would be necessary for setting the stage for their virtual identity spaces.

She felt uncomfortable and so out of her element that she lost track of the best feature of emergent teaching, the power of improvisation, and fell into a familiar teaching pattern that was likely to be recognized by all. However, the students resisted that pattern. Perhaps because it was summer, this was not "their" school, they were hot, tired, and frustrated, too, they did not understand what Tanya was asking for, or perhaps this IRF pattern is not as prevalent in their historical bodies. That "a-ha moment" when they realized that doing this particular course made them collectively unique as agents in a complex adapting system that was not being replicated anywhere else on the planet provided the first opening of an agentive space for "doing being global" emergences.

The goal of the IRF interchange was for the students to articulate their collective uniqueness in being the only people in the whole world who are in that room in that Villa in Heidelberg, Germany, and creating a blog about their unique travel experiences. Tanya initiated the interaction by saying, “I want to make a list of what is unique about people.” This statement was a bid for a collaborative list of generalized traits or identity categories that make people different from other people. As a Pacific-Northwesterner, Tanya used the term “you guys” as second person plural pronoun to indicate the collective nature of this desired “uniqueness.” However, “You guys,” which is a Northern US regionalism that has been categorized as sexist speech and is thus largely eschewed from mass media so that the students, including the self-identified monolingual South Texan Rick, would likely be unfamiliar with it. For those students who had spent three weeks at the Host University’s Summer Language Camp, they would likely recognize that “y’all” indicates a plural form of the second-person pronoun. Further confusion comes in the term “unique.” Denotatively, the term means “only one,” so it could seem illogical for people, in general, to be unique. However, recent colloquial use which is also heavily reproduced in the mass media is now incorporating this term as a gradable and quantifiable adjective (e.g., really unique, very unique, so unique, totally unique, extremely unique). At a linguistic level alone, this is a confusing bid for a teacher to be asking of students.

Situated in a complexity approach and using the tools of Nexus Analysis to disaggregate the varied discourse itineraries operating in this site of engagement fosters a much different understanding of what all may have been happening in this one-minute outlier videoclip. Moving to the multimodal transcript with embedded “clips”/episodes,” (Excerpt 9 and Figure 38), we get an additional layer of how the confusion of this bid and how the typical “stable attractor” (Larsen-Freeman & Cameron, 2008) of the IRF pattern branches out into an

unpredictable fractal of responses. It is this moment of chaotic emergence that the students reorganized to the next level of complex, adaptive class in recognizing their collective translingual uniqueness of being students from a bilingual high school in Mexico City traveling in Europe and blogging about it in English.

Here, I consider how each participants' individual and collective historicity and cultural memories contributed to how the semiotic resources available in this disruptive site of engagement were engaged, appropriated, or ignored. In doing so, I reframe the discussion of the data results around the complex question, "What happened with "Unique About Me"?"

One potential reason that "unique about me" was not taken up is that symbolic competence about what being unique means is culturally oriented as well as meaning something different to individuals within those cultures. Considering the truly unique historical background of each of the participants renders this even more complex. I begin with overarching possibilities that came to light through the process of disaggregating and re-aggregating discourses in enactment of a complexity thinking approach to the data analysis. I then move into discussion of how each of these may have also been impacted by the complex emerging global identities of the individual participants in this site of engagement

*Symbolic competence with the genre of a blog.* None of the students had mentioned blogging as a familiar form of social media in the first week of the class. Although based upon his recommendations of using a different, more open and iPhone-friendly blogging platform in his follow-up interview, it would seem that David had indeed had some experience with blogging prior to this course. Nonetheless, it was not a practice that he had felt comfortable identifying initially. It is likely that the students had never even consumed the blog genre prior to this course as they are not largely legitimized in academic literacy practices, particularly

where institutional discourses of success are framed in terms of rankings on standardized assessments as are the case at *Prep* and Rick's public junior high school.

*Lack of access.* Though some of the participants had international data plans on their mobile devices that would allow them to connect outside of the Villa, others, particularly those using iPhones, could only work on the blog when connected to WiFi. This connectivity was limited to class time, or if they wanted to go to one of the many globalization stations (e.g. Starbucks) and take advantage of the WiFi that was provided with the purchase. This action would then also interfere with the daily food procurement challenge as well. David also intimated in his feedback on the selection of WordPress as the only blogging platform, and as the designated iPhone tester, I can substantiate that this involved issues of bias and equity with regard to the type of device being used. As a proficient WordPress blog creator with an unlimited international data plan, I also struggled to be able to make blog postings from my new iPhone 5.

*Introverts.* Another potential factor was that the participants were largely introverts who, as Julia stated in her SRI, were learning to be "another me" that is more self-aware, self-sufficient, and extroverted throughout this learning experience. As many mentioned that what makes them unique was their fascination with history, art, music, and literature, it could be that this learning experience provided a useful scaffold for them to explore new things while still taking along some familiar ones such as friends, family members, members of same school, or same nationality. The structure of the course allowed for them to explore things "not in Mexico," but also to have confidantes and adult advisors who had presumably different, if not necessarily larger, symbolic competence repertoires.



Additional tensions came in the students' own historical backgrounds and cultural memories. In a school culture that highly values conformity and authority, Mexican students are not likely to consider themselves as being special or unique. These are particularly American individualist cultural stances. Additionally, at a tuition rate of \$2461.54 plus international airfare for this Media Literacy course, we can safely assume that these students come from affluent homes in which they are already unique and thus do not need to seek out other reasons for that identifier. As the children of influential business owners, government officials, and politicians, they are habituated towards a lifestyle in which protecting privacy includes specifically hiding anything that can be considered unique about them. Closely related to this is the very real danger of kidnapping that was a foregrounded concern throughout the entire trip.

Additional school related situations include the students' anxieties about writing in English that were expressed in their Online Persona Proposals early in the course. Despite *Prep* being a bilingual school, active use of English in content classes drops off after the lower-secondary grades where Samuel teaches. Most of the high school classes are conducted fully in Spanish, and the teachers have very limited communicative confidence in their English language skills. While waiting for the students to get out of class to do their SRIs, I sat in the teachers' lounge at *Prep* and worked. All the teachers who came in were friendly and hospitable, greeting me, offering me coffee, water, and tastes of their freshly baked goodies to start the school year off sweetly. They did this all completely in Spanish. Only Samuel and the other teacher who had been an On-Site Mentor and the head of the English Program were able to converse with me in English. With a strict agenda of getting college acceptance, by upper level, *Prep* language courses are largely centered on passing standardized tests. All of the *Prep* students performed

more confidently in speaking, where they had other modes such as gestures, intonation, gaze, and facial expressions to enhance and mitigate any gaps in purely linguistic competences.

As a public school student in a socioeconomically privileged area whose historical body is fully surrounded by the discourses of traditional schooling and standardized testing, Rick also lacked symbolic competence in the classroom setting. Discourses of achievement, standing, and rank against predetermined benchmarks take precedence over social justice and global living.

With four different educators coming from multiple institutions to meet for the first time in this space, the station of “teacher” also contained great complexity. Up to ten minutes before this clip from the first day, Tanya had not been in a F2F classroom for several years. Her last experience of standing in front of a class in a very traditional, teacher-fronted, panopticon interaction order had been in her own language arts classroom in a socioeconomically challenged, failing (according to NCLB designations) urban school in South Florida. Her students rarely were treated as special or unique by other teachers, parents, or the community as a whole. Thus, she had developed an empowering discourse pattern to provide “choice and voice” to these urban students for at least one hour a day. Since 2009, she had been teaching solely online and was out of practice of performing in a teacher-centered space like the one in the Villa’s computer classroom.

Additionally, Tanya had arrived at Frankfurt from a West Coast, USA, flight six hours ahead of the rest of the participants coming from Mexico City. On top of that 15-hour flight, she had a six hour wait to meet up with the group to take the bus on the one-hour ride to Heidelberg on Sunday night. Typically, it takes one day to recover from each hour of jetlag differential, which would mean that Tanya would likely be experiencing the effects of jetlag at least six more days than the rest of the group. She was physically exhausted.

Tanya had planned a 10-minute demonstration of the process needed to create a Gravatar login so that students could then begin working on their blogs. The next activity would be a collaborative, interactional photo-sharing one. Students would select several pictures that they had taken on the trip thus far and share them via a collaborative Dropbox space or by “bluetoothing” them directly to Tanya’s laptop. She would then orchestrate a collaborative group slideshow, in which the students would talk about why they took that picture, and what was interesting about it. This activity would have been followed up with a discussion of how to cite others’ media in a brief intellectual property lesson that would in turn facilitate students as new media producers feeling unique when seeing their artwork cited on others’ blogs. However, all of these plans were dashed by the physical and ideological constraints of the discourses in place throughout the SSC Villa.

In this chapter, I have employed a complexity approach to data analysis to explore how different historical, temporal, and spatial features were appropriated in participants’ emerging global identity repertoires. Through analysis of the ways that students performed symbolic competences in “doing being global,” we can notice that these were highly varied and spanned many available multimodal resources. As global citizens themselves who were skilled in the improvisational arts of emergent teaching, the teachers were able to recognize these symbolic actions and symbolic power performances.

## Chapter 8: Conclusions and Implications

*“How do I say ‘de nada’?” (Claudia, July 2014)*

On Sunday, after a busy week of blogging, biking, boating, shopping, singing, cheering, laughing, soccer-playing, and dancing, we were taken to a local brewery (perhaps since everything else was closed) and treated to a non-alcoholic tasting tour of the hallmark of German icons—beer making. Our group of 20 was joined by other global beer-curious travelers to make a roaming pack of nearly 40 people. As we moved from each building in our tour of the life of beer, Claudia fell into the position of “unofficial open-door holder.” She would nod and interact as each beer-tourer thanked her in their own primary language when passing through her graciously opened door. After about the fourth door, she stopped me as I was passing through (I was the last in the queue so as not to taint my observer-researcher status by the lures of the wares) and asked me, “How do I say ‘de nada’?” After my initial reaction of, “Well, you just said it,” it occurred to me the symbolic action being requested in this demand. She was missing the appropriate phrases to respond in her thankers’ primary languages in this open and shared space. In that symbolically powerful utterance, she epitomized “doing being global.”

### **Conclusions**

Globalization has become our reality. Technologically and commercially, we are a united world. However, ideologically, we remain largely divided. Naomi Grimley’s “Identity 2016: ‘Global citizenship’ rising, poll suggests” reports findings from GlobeScan’s poll of 20,000 people in 18 countries that indicate that “[p]eople are increasingly identifying themselves as global rather than national citizens” (p. 1). Further in the article, it is revealed that this trend is “particularly marked in emerging economies, where people see themselves as outward looking and internationally minded” (p. 1). Yet it is noted that in Germany, as well as other

“industrialised nations,” a return to nationalist inward focus has emerged in the past decade. Of note in this report was that there was no agreed-upon definition of what “global citizen” meant and respondents were not asked about how they used that term, but only if they felt it was part of their identity.

To address these issues, there has been a recent turn towards integrating global education initiatives into learning (ACTFL, 2014, NEA, 2010), teaching, and professional development (NAFSA, 2014) standards. Nonetheless, there remains a lack of clarity on what it means to be global. While the NEA (2010) and ACTFL (2014) have provided matrices of global competences, many of these benchmarks are attitudes and beliefs, which are not easily discernable in a classroom setting. Despite an array of curricular toolkits and surveys (e.g., AAC&U, Global Perspectives Inventory, Global Competencies Inventory, Intercultural Development Inventory), educators seem to lag in their own global practices. In a guest blog post, Caitlin Haugen (2014) details the complexity of preparing future teachers to be globally competent educators: “Training globally competent teachers is a multi-faceted issue, requiring a multi-faceted approach. It cannot be accomplished with a single course, experience, or—most importantly—with a single measure” (p.1). Haugen (2014) cites Jocelyn Glazier’s cautions about reductionist uses of these quantitative assessments as “another way teachers are assessed on their performance” (p.1) and suggests that the change must start with teacher educators. Kenneth Cushner’s suggestion of “finding teacher educators with significant intercultural experience,”(Haugen, 2014), who both possess and can recognize global competences in teaching practices, further adds to the complexity of this situation.

Findings of this institutional case study align with popular observations that notions of global citizenry in the 21<sup>st</sup> century are being further divided along traditional colonial hegemonic

binaries, thus supporting the need for greater explicit attention to global competences in secondary school curricula and, particularly, in teacher education programs. Modernist discourses of boundaries, constraints, rules, and procedures in many ways undermined the learners' opportunities. It was through the teachers' improvisational arts and symbolic competences of knowing how to adapt, adjust, and appropriate time and space, that the students were able to achieve more than creating a blog about their travels. Because the teachers had the symbolic competences to attend to the "unsaid or even unsayable," and the improvisational strategies to seize upon "every opportunity to show complexity and ambiguity" (Kramsch, 2011, p. 364), they actively modeled the symbolic power of reframing these intercultural experiences. Through an understanding that symbolic competence embodies global competence, educators have a qualitative toolkit for noticing "doing being global" or performing global citizen identities in themselves as well as their students.

### **Implications**

This study holds implications for several areas of research, practice, and teacher education. Doing complexity research is challenging and messy. In this ethnographic process, several means for managing the research in complex, dynamic educational settings were developed. Nexus Analysis proved a robust tool for temporarily disaggregating the social agents of space and historical bodies and then effectively re-aggregating them to preserve the complexities that emerged through these interactions. The ubiquity of video recording capabilities on mobile devices facilitates easy ethnographic data collection and thus rife potential for pre-and in-service teacher action research into the situated globalizing practices in their lives and classes.

## **Teaching Practices**

Though there have been movements towards more focus on process and action in teaching, there remains a strong orientation towards artifacts and “final” things that may belie the true innovation and embodiment of social justice and global education aims. Julia, Sofia, and Rick might have “failed” in many teachers’ eyes, but Tanya saw that they experienced the process as a complete success. They were afforded an improvisational space to create what they wanted. In so doing, Julia and Sofia displayed both the target media literacy skills as well as embodied the larger institutional goals of global service.

Even Rick, as a reluctant participant, actually ended up with many social media skills that he did not know he needed prior to being “urged” into the course. He learned about the value of symbolic competence and being able to function in various semiotic systems. In advocating for literature-based language learning, Kramsch (2006) notes “three major components of symbolic competence: the production of complexity, the tolerance of ambiguity, and an appreciation of form as meaning” (p. 251). Teaching practices that allow for validation of more backstage rehearsals of “doing being global” may indeed be an effective means for fostering these competences.

## **Teacher Preparation**

Teacher preparation has long been a methods and planning oriented endeavor designed to minimize complexity, yet with an approach toward fostering dispositions towards innovation and adaptation, teachers would be better equipped to notice the features of symbolic competence and nurture them. The methods and tools incorporated in this study could ideally be promoted as robust and cost effective means for pre-service teachers and teacher educators to learn to recognize opportunities for emergence.

**Limitations:**

A complexity approach to education research assumes that no two learning systems will ever be the same, owing to the dynamic self-adaptive nature of the system as well as its components, and thus presupposes that replication is neither a goal nor a possibility. Nonetheless, several limitations in this study are noteworthy. A key limitation is that, since the students self-selected their participation, there may have already been a disposition towards global and symbolic competences. By wanting to join in a study-abroad opportunity, they demonstrated a desire for a greater understanding of “how the world works.” Future research should include a larger scope of background knowledge, to also include family histories, to identify if these dispositions had been fostered at home, as well as a larger analysis of curricula at the home schools to see the extent to which global education and social justices missions are being lived in the students’ daily school lives.

An additional limitation is that all of the focal students had expressed an affinity for history, literature, and music (humanities) prior to the course and that the lived experiences of the course only reified existing affinities. Thus, seeking out focal participants who specifically prefer STEM-oriented subjects would be useful in better understanding the roles that study of the humanities play in developing symbolic competences and global identity repertoires.

**Future Research**

Several issues remain for further examination as well. A methodological finding is that, while Nexus Analysis provides a satisfactory tool set for analysis, a key discourse aggregate, Goffman’s (1983) construct of the interaction order, is significantly challenged in a globally mobile world. It was unclear who students, teachers, and even myself as a researcher were “with” at any given time in the study. Even the constructs of attention or focus (Norris 2004,



2011; Jones, 2004) are insufficient as it was never clear to me how I would categorize Rick's situation. It was unclear whether he was a "single" playing Solitaire or "with" innumerable others on Candy Crush as he was gaming during class lectures. His attention was also on what was happening in the class because he could participate through speech and gestures, oftentimes without even looking up from the mobile phone. Future studies could include greater attention to the contextual factors of how youth are performing multiple identities simultaneously in time and space through the globalizing technologies of mobile devices.

While there are many various tools for assessing global and intercultural competence, these are largely self-surveys and reports of attitudes and beliefs. Future mixed methods research in which qualitative, ethnographic data are coupled with these attitudinal surveys could explore how attitudes and beliefs about global competences are being performed in learning and teaching situations.

## **CODA: Changing the Nexus**

This study is a unique coalition of coincidence; there are parallel trajectories that would not have likely ever crossed without this particular study, and we are incredibly thankful for them. At the time of the follow-up interviews, students in Mexico were continuing to meet for picnics and had been keeping in contact through Facebook. Even Rick, who had virtually no social media presence (nor desire for one) prior to the experience, had begun to explore the potentials of the media for extending interactional opportunities and was actively using the email account that he created the first day of class in Germany.

As I am finishing this dissertation, I have learned that Samuel left *Prep* within a year of the study and the collaboration between OPS and *Preparatoria* (which had at some points served over 300 students) will not be going continuing in the next school year.

I periodically email and WhatsApp with Samuel to check in and see how he's doing. Tanya and I have weekly interactions via email, text, and Facebook, and we have worked together doing large-scale teacher training regularly and have committed to a long-term collaboration. Jesse and I text monthly and meet for lunch whenever we happen to be in the same country/state, most recently in the courtyard of the SSC Villa and strolling once again through the streets of Heidelberg.

Recommendations for future OPS Summer Study abroad iterations are to include more specific focus on development of symbolic competence through orienting the course to the natural affordances of the locations. Since 2014, Heidelberg, Germany, has been identified as a UNESCO city of literature. Orienting courses towards the unique affordance of that space, rather than the age old tourist and university discourses, and taking advantage of the study of

literature as a means for focusing on symbolic competences would holistically embody “doing being global”.

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### *Appendix A: Glossary of Key Terms*

**Agent/agency:** “[T]he person (or other entity) which is the instigator (conscious or not) of the action; any social actor who is thought of as doing something or taking an action” (Scollon & Scollon, 2003, Glossary).

**Embodiment:** “Refers to how media practices and social spaces are produced by the human body in its material form, and that the nature of the practices is in large part contingent on the forms, practices, and plasticity of the human body. A person can also embody an identity or particular set of identities by the way one moves, interacts, and communicates” (Jewitt, 2014, p. 296).

**Interdiscursive:** Interdiscursivity refers to the interactions among and between discourses. Methodological interdiscursivity (Scollon 2000) refers to data triangulation through multiple types of data and data collection (Al Zidjaly, 2016).

**Mediated action:** “All communicative action is mediated in the sense that any ‘message’ is rendered meaningful partly or wholly by its context (e.g. the physical setting, participant relationship, tone or medium of a verbal message); all communication is therefore multimodal and systemic...Mediated action implies that we think and act by means of the cultural and intellectual tools (concepts, discourses, etc.) that have emerged in society. Concepts such as ‘percent’, ‘volt’ and ‘north’ mediate the world for us in specific manners. Mediation also applies to physical tools such as hammers and rulers, which serve as resources for action in specific activities” (Jewitt, 2014, p. 463).

**Performance:** “Termed after Goffman (1959), a metaphoric description of the everyday enactment, management and negotiation of social roles/identities; now also closely related to the notion of *performativity* (cf. Butler, 1990)” (Jewitt, 2014, p. 465).

**Performativity:** “A term coined by Butler (1990) which accounts for the production of these identities as ‘natural’ through reiterative individual and cultural performances.

**Polyvocal:** The quality of postmodern ethnographic research in which multiple voices are corded and considered as data. “Mak[ing] use of the language, the texts, of others” as a means to “provide amplification and limitations to our own {researcher} voices” (Scollon, 1998, p. 15).

**Practice(s):** “[A] narrowly defined count-noun entity, not the loose, large, and ambiguous mass noun entity” (Scollon, 2001, Ch. 5, Sect. 3, para. 2).

**Semiotic resources:** “[T]he actions, materials and artifacts we use for communicative purposes, whether produced physiologically—for example, with our vocal apparatus, the muscles we use to make facial expressions and gestures—or technologically—for example, with pen and ink, or computer hardware or software—together with the ways in which these resources can be organized. Semiotic resources have a meaning potential, based on their past uses, and a set of affordances based on their possible uses, and these will be actualized in concrete social contexts where their use is subject to some form of semiotic regime” (van Leeuwen, 2004, p. 285).

**Semiotic simultaneity:** A theatrical and film concept, semiotic simultaneity considers the ways in which semiotic resources act interdiscursively and layer upon each other based on temporality and historicity. This is a context-based approach of looking at how semiotic resources interact in the same time and spaces. Traditional ethnographic methodologies, if they do consider multiple modalities, generally do so in linear or artificially deconstructed analyses.

**Space:** “[T]he objective, physical dimensions and characteristics of a portion of the earth or built environment; often defined by sociopolitical ideologies and powers; contrasted by geographers with place” (Scollon & Scollon, 2003, Glossary). However, “Lefebvre (1991) proposed that any

experience of space ('lived' space) is a combination of its material properties ('perceived' space) and its symbolic representation ('conceived' space)" (Jewitt, 2014, p. 470).

*Appendix B: Trans/Multi/Pluri Turn*

<b>Term</b>	<b>Discipline</b>	<b>Contributors</b>	<b>Strand</b>
Translingual approach	Composition, rhetoric Applied linguistics Applied linguistics Rhetoric Critical multilingualism Rhetoric & Comp Language teaching  Interdisciplinary interdisciplinary	Horner, Lu, Royster, Trimbur (2011) Pennycook (2006) Canagarajah (2015) Gonzales (2015) Levine (2014)  Lu & Horner (2012) Molina (2011)  Canagarajah (2013) Canagarajah (2013)	approach activism identity practice & pedagogy  agency practice &  pedagogy & practice
multilingualism	SLA Applied linguistics Comp & rhetoric Applied linguistics Critical multilingualism TEFL	Blommaert, Collins, Slembrouck (2005) The Douglas Fir Group (2016) Duff (2015) Fraiberg (2010) Kramsch & Whiteside (2008) Levine (2014)  Norton (2009/2010) Chapter from IATEFL plenary Kramsch (2009)	Landscapes (space & place)   Theory Identity practice
translanguaging	Bilingual education Applied linguistics Bilingual research  Applied linguistics Educational research Educational research	Garcia (2009, 2014) Creese & Blackledge (2015) Esquinca, Araujo, de la Piedra (2014) Lee (2015) Lewis, Jones & Baker (2012a) Lewis, Jones & Baker (2012b)	Practice Identity Practice & pedagogy practice
superdiversity	Applied linguistics  Ethnic & racial studies   Critical Lang & Literacy Studies sociolinguistics	Blommaert & Rampton (2011) Vertovec (2007) Jørgensen, Karrebæk, Madsen, Moller (2011) Varis & Wang (2011) Spotti (2011) Blommaert & Varis (2013) Blommaert (2013)	      Landscapes, theory,



		Arnaut, Blommaert, Rampton, Spotti (2016)	research methodology
Linguistic landscapes	sociolinguistics	Jaworski (2010)	
Semiotic landscapes	Sociolinguistics Sociolinguistics Social semiotics	Jaworski & Thurlow (2009) Jaworski (2010) Stroud & Jegels (2013) Thurlow & Jaworski (2012)	
multicompetence		Dewaele & Wei (2012)	
heteroglossic		Flores & Schissel (2014); Cresse & Blackledge	
Material translingual ecologies	Composition/rhetoric	Jordan (2015)	
polylinguaging		Jørgensen, Karrebæk, Madsen, Møller (2011)	
Code-switching	Applied linguistics	Lin (2013)	
Symbolic competence	Applied linguistics	Kramsch & Whiteside (2008)	
semilingualism	Language teaching	Molina (2011)	
contact zone orientation	composition	Canagarajah (2014)	identity
new mobilities paradigm	Bilingual Sociolinguistics Social semiotics Crit. Lang & Lit	Jaworski (2013) Stroud & Jegels (2013) Thurlow & Jaworski (2012) Pennycook (2012)	Mobility
communicative repertoire	English language studies	Rymes (2014)	Repertoire & Practice
dynamic lingualism		Flores (2012)	
flexible bilingualism		Creese & Blackledge (2010, 2011)	
polylingualism		Jørgensen (2008)	
crossing		Rampton (1995)	
truncated language use		Blommaert (2008)	
contemporary urban vernaculars		Rampton (2010)	
intersecting scapes		Higgins (2014)	Identity
metrolingualism	Socio & applied linguistics	Pennycook & Otsuji (2015)	landscapes
hegemonic	Language teaching	Scollon (2004)	
neoliberalism & hegemonic		Kubota (2015/6?)	

## *Appendix C: Media Literacy Course Syllabus*

### *Course Overview*

#### *COURSE DESCRIPTION*

The focus of this course will be introducing students to the concepts of Media Literacy. Media Literacy refers to the way we think about media and the way it is used in today's society. Media has a powerful influence over our society and the ideologies behind Media Literacy are becoming ever more important. This course will be focused on introducing students to social media, blogging, videos, and online presentations. This course will focus on using these forms of media in order to reach an audience effectively.

#### *LEARNING OBJECTIVES*

##### Students will:

- Develop an understanding of the basic concepts of Media Literacy.
- Practice online safety and develop appropriate online personas.
- Develop an understanding of blogging and the usage of online journaling.
- Use social media in a way that enhances journaling/blogging.
- Develop an understanding for presentation media, video blogging, and photographic journaling.

#### *REQUIRED MATERIALS/COURSE POLICIES*

1. Students will need access to a computer and internet for the duration of the course.
2. Students will also be signing up for the following social media sites (when required by the course): Twitter, WordPress, YouTube, and Prezi
3. It will be helpful for students to have access to a camera (or a camera phone) while traveling.

#### *COURSE POLICIES*

Good communication is the key to being successful in the online classroom. Never hesitate to contact your instructor if you have a question! We might not be there in person but we are always available to answer questions and assist you in your learning. Anytime you send an email, write an essay, or respond to a discussion thread you must write in complete sentences and take your time. We fully realize that you might struggle with English but the best way we can help you develop is to see your best work at all times.

Effective class participation is also of the highest importance. You will be graded based on the quality and consistency of your involvement in class activities. To be actively involved, you will need to contribute to ALL discussion threads. —"Me too" and —"I agree" will not count in your participation grade.

Academic Dishonesty/Plagiarism: Please ensure all work is your own. We will not accept work that has been shared, copied, or plagiarized in any way.

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## Appendix D: SSC Travel Itinerary

Resized from A4 to  
US 8x11.5"



### Itinerary High School Group 2 Study Center Arrival Information June 30 – July 9, 2014

Monday, June 30 <sup>th</sup>			
TIME	ACTIVITY	DESCRIPTION	LOCATION OR DESTINATION
6:40pm	Airport arrival <b>Meeting Point</b> Terminal 2	<b>Flight 12 3658</b> Arrival at Frankfurt International Airport. Your coordinators will meet you at the meeting point at Terminal 2 (see attached Frankfurt Airport map)	Terminal 2, Frankfurt, Germany
7:15pm	Departure	Travel to the [redacted] Business Academy Hotel in Heidelberg with your coordinators by private shuttle <i>Discipulus</i> . <b>Travel time:</b> approx. 1 hour 30 minutes	Heidelberg
9:00pm	Check-in	Check-in to your accommodation for the next week at the [redacted] Business Academy Hotel. The [redacted] is a state of the art private university in Heidelberg that works alongside the [redacted] Study Center. You will be staying 7 nights in twin rooms with private bathrooms.  [redacted] Business Academy GmbH Seminarzentrum [redacted] 69123 Heidelberg Phone: [redacted]  <b>Tram stop:</b> <b>Ochsenkopf</b> (Tram number 5)	Heidelberg
9:30pm	Dinner	Meet downstairs at the [redacted] cafeteria and enjoy a light dinner provided by the [redacted]	Heidelberg
Tuesday, July 1 <sup>st</sup>			
TIME	ACTIVITY	DESCRIPTION	LOCATION OR DESTINATION
7:00-9:45am	Breakfast	Enjoy a buffet-style breakfast served downstairs in the SRH breakfast room.	Heidelberg
11:00am	Departure <b>Meeting point:</b> SRH hotel lobby	Meet with your coordinators in the lobby. You will each receive a 1-week unlimited public transportation pass. You will also have a chance to buy a €4 pass to use the SRH swimming pool/gym later in the week. Travel with your coordinators by public transportation to the European Study Center. <b>Travel time:</b> approx. 1 hour  [redacted] Study Center [redacted] [redacted] Heidelberg Phone: [redacted]	Heidelberg
12:00pm	Welcome Orientation	Enjoy a <b>welcome reception</b> with light snacks and get to know your [redacted] team who will be available to [redacted] High School 2 – June 30 – July 9, 2014 Page 1	Heidelberg

	<b>Meeting point:</b> Mercedes-Benz Museum Entrance	restaurant. <b>Travel time:</b> approx. 15 minutes	
1:00pm	Lunch	Enjoy lunch at the <b>Palm Beach restaurant</b> close to the Museum. You will receive a €10 meal allowance. Any extra expense will be at your own cost. You are free to order from the menu as you please.	Stuttgart
2:45pm	Departure <b>Meeting Point:</b> Palm Beach restaurant:	Walk with your coordinators to the <b>Mercedes Benz Arena</b> <b>Duration:</b> approx. 15 minutes	Stuttgart
3:00pm	Mercedes-Benz Arena	The <b>Mercedes-Benz Arena</b> is the home ground of top Bundesliga Club VFB Stuttgart. First constructed in 1933 prior to the outbreak of WWII, it has since been rebuilt and renovated several times, most recently in 2011. The stadium currently has a capacity of 60,000, and was a major stadium for the 2006 World Cup. Enjoy a guided tour of this arena, in which you will hear about the history of the stadium, as well as the management process of a Bundesliga soccer match on Game Day. <b>Duration:</b> approx. 1 hour	Stuttgart
5:00pm	Departure <b>Meeting Point:</b> Arena gift shop	Travel back to Heidelberg by private bus, directly to the <b>Kyffhäuser Restaurant</b> <b>Travel time:</b> approx. 2 hours	Heidelberg
6:30pm	Group dinner	Enjoy a classic 3-course German dinner at " <b>Kyffhäuser</b> " in Heideberg. This restaurant is very popular with locals, and well off the tourist track. 3-course meal and tap water are included in the cost of the program; additional food/beverages are at your own expense.	Heidelberg
Afterwards	Return to the [REDACTED]	Your coordinators will take you down to the tram stop where you will board the number 5 Tram back to the SRH hotel. (Don't forget your stop, " <b>Ochsenkopf</b> ", approx. 15 minutes from the " <b>Brückenstraße</b> " stop).	Heidelberg

#### Thursday, July 3<sup>rd</sup>

TIME	ACTIVITY	DESCRIPTION	LOCATION OR DESTINATION
7:00-8:45am	Breakfast	Enjoy a buffet-style breakfast served downstairs in the [REDACTED] breakfast room.	Heidelberg
9:00am	Departure <b>Meeting point:</b> [REDACTED] hotel lobby	Travel with your coordinators by public transportation to the Heidelberg <b>Old Bridge</b> . <b>Travel time:</b> approx. 1 hour	Heidelberg
10:00am	Boat Tour	Get to know Heidelberg from a unique perspective during a solar <b>boat tour</b> on the <b>Neckarsonne</b> . Driven by the power of the sun, the ship smoothly and silently glides down the Neckar river and the passengers can experience the most charming views of the city. <b>Duration:</b> approx. 1 hour	Heidelberg
11:00pm	Free time	Free time to grab lunch in the city to get ready for your class in the afternoon. You will be given a meal allowance of 10€ for lunch	Heidelberg
1:30pm	Departure <b>Meeting point:</b> Bismarckplatz	Meet with your coordinators and travel to the [REDACTED] by public transportation	Heidelberg

→	2:00pm	Class	Have your first three-hour course in at the [REDACTED]. <b>Duration:</b> approx. 3 hours	Heidelberg
→	5:00pm	German Culture Night	Enjoy a crash course in German culture with tasty German treats and the chance to learn a few useful German phrases. Dinner will be served at the end of the presentation.	Heidelberg
	Afterwards	Return to the [REDACTED] hotel	Your coordinators will take you down to the tram stop where you will board the number 5 Tram back to the [REDACTED] hotel. (Don't forget your stop, "Ochsenkopf", approx. 17 minutes from the ESC stop).	Heidelberg
	Afterwards	Free time	Free time to relax at the [REDACTED] hotel. Those of you who purchased a €4 swimming pool/gym pass may use the facilities. Swimming pool closes at 9:00pm. Gym closes at 9:30pm.	Heidelberg
<b>Friday, July 4<sup>th</sup></b>				
	<b>TIME</b>	<b>ACTIVITY</b>	<b>DESCRIPTION</b>	<b>LOCATION OR DESTINATION</b>
	8:00-9:00am	Breakfast	Enjoy a buffet-style breakfast served downstairs in the [REDACTED] breakfast room.	Heidelberg
	10:30am	Departure <b>Meeting point:</b> [REDACTED] lobby	Meet in the [REDACTED] lobby and travel with your coordinators to the Heidelberg Castle by public transportation. <b>Duration:</b> approx. 45 minutes	Heidelberg
	11:15am	Guided tour	Enjoy a <b>tour of the Heidelberg Castle</b> with your tour guide [REDACTED], the director of the [REDACTED]. You will discover the role this building has played in local and international history and learn about its unique architecture. You will also hear about the people who have played a role in preserving this unique structure. <b>Duration:</b> approx. 1 hour	Heidelberg
	12:15pm	Free time	Enjoy some free time in the Heidelberg city center with a €10 meal allowance for lunch <b>Duration:</b> approx. 1 hour 15 minutes	Heidelberg
	1:30pm	Departure <b>Meeting point:</b> Bismarckplatz tram stop	Meet with your coordinators at Bismarckplatz and travel back to the [REDACTED] by public transportation	Heidelberg
→	2:00pm	Class	Three-hour course at the [REDACTED]. <b>Duration:</b> approx. 3 hours	Heidelberg
→	5:00pm	4th July BBQ	Celebrate American Independence Day at the [REDACTED] with a delicious BBQ, music and games!	Heidelberg
	Afterwards	Return to the SRH	Your coordinators will take you down to the tram stop where you will board the number 5 Tram back to the [REDACTED] hotel. (Don't forget your stop, "Ochsenkopf", approx. 17 minutes from the ESC stop).	
<b>Saturday, July 5<sup>th</sup></b>				
	<b>TIME</b>	<b>ACTIVITY</b>	<b>DESCRIPTION</b>	<b>LOCATION OR DESTINATION</b>
	7:00-8:00am	Breakfast	Enjoy a buffet-style breakfast served downstairs in the [REDACTED] breakfast room	Heidelberg
	8:00am	Departure <b>Meeting point:</b> SRH Lobby	Meet downstairs in the [REDACTED] lobby and travel as a group to the [REDACTED] by public transportation. <b>Travel time:</b> approx. 1 hour	Heidelberg



9:00am	Departure <b>Meeting point:</b> ESC Lobby	Enjoy a beautiful scenic bike tour as a group with your coordinators along the Neckar river. You will stop along the way for a picnic lunch. <b>Note:</b> Students not able to participate in the bike tour will be brought to the picnic by car.	Heidelberg
Lunch time	Picnic	Enjoy your packed lunch on one of the nice spots close to the Neckar-River. Afterwards the group will make its way back to the [REDACTED]	Heidelberg
2:00pm	Class	Three-hour course at the [REDACTED] <b>Duration:</b> approx. 3 hours	Heidelberg
5:30pm	Pizza	After class in the evening we will have a Pizza dinner in the [REDACTED] backyard.	Heidelberg
Afterwards	Return to the [REDACTED]	Your coordinators will take you down to the tram stop where you will board the number 5 Tram back to the [REDACTED] hotel. (Don't forget your stop, "Ochsenkopf", approx. 17 minutes from the [REDACTED] stop).	Heidelberg

### Sunday, July 6<sup>th</sup>

TIME	ACTIVITY	DESCRIPTION	LOCATION OR DESTINATION
8:00-9:00am	Breakfast	Enjoy a buffet-style breakfast served downstairs in the [REDACTED] breakfast room	Heidelberg
8:45am	Departure <b>Meeting point:</b> [REDACTED] Lobby	Travel by private bus from the [REDACTED] to Schwetzingen Palace. <b>Travel time:</b> approx. 30 minutes	Heidelberg
9:30am	Schwetzingen palace	Enjoy a <b>guided tour of the Schwetzingen Palace</b> . Experience the impressive baroque European palace where Mozart once performed. Take in the intricate architecture during a tour through the palace complex. Afterwards you will have a chance to visit the splendid gardens which rival the gardens at Versailles. <b>Duration:</b> approx. 1 hour	Schwetzingen
afterwards	Free time	Take some time to explore the beautiful garden and have a leisurely Sunday lunch at one of the nearby cafes. (Note: once you leave the palace gardens you cannot reenter) You will receive a €10 meal allowance.	Schwetzingen
1:00pm	Departure <b>Meeting point:</b> Schwetzingen Schloss entrance	Travel by private bus to the brewery <b>Travel time:</b> approx. 30 minutes	Plankstadt
1:30pm	Guided tour	Enjoy a guided tour of the <b>Welde Brewery</b> . Welde GmbH is a well-known beverage manufacturer. After a branding overhaul in 2006, the company has risen to become one of the most successful German beer producers of the region. You will be shown the brewing process, the production line, and a video on the marketing process. At the end of the tour you will have a chance to sample some of the non-alcoholic and alcoholic products. <b>Duration:</b> approx. 2 hours <b>Important note:</b> You may drink no more than <u>one</u> alcoholic beverage.	Plankstadt
3:30pm	Departure <b>Meeting point:</b> Welde brewery	Travel back to the [REDACTED] hotel by private bus <b>Travel time:</b> approx. 30 minutes	Heidelberg
5:15pm	Departure <b>Meeting point:</b> SRH lobby	Travel with your coordinators by public transportation to restaurant Vetter near to the market place in the historical downtown area ( <i>die</i> [REDACTED] High School 2 – June 30 – July 9, 2014	Heidelberg

		Altstadt) <b>Travel time:</b> approx. 45 minutes	
6:00pm	Dinner	Three-course dinner in the evening at the restaurant <b>Vetter</b> 3-course meal and tap water are included in the cost of the program; additional food/beverages are at your own expense	Heidelberg
<b>Monday, July 7<sup>th</sup></b>			
TIME	ACTIVITY	DESCRIPTION	LOCATION OR DESTINATION
6:30-7:00am	Check-out	Check out from [REDACTED]	Heidelberg
7:15am	Departure <b>Meeting point:</b> [REDACTED] Lobby	Load your bags onto the private bus and travel with [REDACTED] and [REDACTED] by to <b>Natzweiler-Struthof concentration camp</b> . You will receive a packed breakfast on the bus. <b>Travel time:</b> approx. 3 hours	Natzweiler-Struthof
10:30am	Guided tour	Participate in a <b>guided tour of the WWII Natzweiler-Struthof Concentration Camp</b> with your guide [REDACTED]. This Nazi concentration camp was operational from 1941-44, and over this time housed an estimated 52,000 prisoners from Poland, Russia, France, Germany and Norway <b>Duration:</b> 1 hour	Natzweiler-Struthof
12:00pm	Departure <b>Meeting point:</b> Main Entrance	Travel by private bus from the concentration camp into the <b>Château de Pourtalès</b> in Strasbourg. <b>Duration:</b> Approx. 1 hour 15 minutes	Strasbourg
1:15pm	Bag drop	Drop your bags off at the Château de Pourtalès hotel reception.  <b>Château de Pourtalès</b> [REDACTED] 67000 Strasbourg France [REDACTED]	Strasbourg
1:30pm	Departure <b>Meeting point:</b> Hotel entrance	Reboard the bus and travel to the Strasbourg city center. <b>Travel time:</b> approx. 30 mins	Strasbourg
2:00pm	Lunch	Enjoy a 3-course lunch which includes the regional Tarte Flambée at a typical Alsatian restaurant <b>Brasserie au Canon</b> . 3-course meal and tap water are included in the cost of the program; additional food/beverages are at your own expense	Strasbourg
4:00pm	Departure <b>Meeting point:</b> Restaurant	Walk with your coordinators to the Strasbourg Tourism Office. <b>Travel time:</b> approx 15 minutes	Strasbourg
4:00pm	Münster viewing platform	Climb 300 stairs to the top of the <b>Strasbourg Notre Dame Cathedral</b> for a spectacular view over the city. Constructed over 400 years from 1015-1439, the catholic cathedral was the tallest building in the world until 1874 and remains the sixth-tallest church in the world today. It is considered to be one of the finest examples of Gothic architecture. <b>Duration:</b> 1 hour	Strasbourg
Afterwards	Free time	Explore the city center on you own with a €10 Meal allowance for dinner	Strasbourg
8:00pm	Departure <b>Meeting point:</b> As organized by coordinators	Travel with the coordinators by public transportation back to the Hotel. <b>Travel time:</b> approx. 30 minutes	Strasbourg

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rom rain out

8:30pm	Hotel check-in	Pick up your bags and check in to your rooms at the Hotel.	Strasbourg
<b>Tuesday, July 8<sup>th</sup></b>			
TIME	ACTIVITY	DESCRIPTION	LOCATION OR DESTINATION
8:00am	Breakfast	A Buffet-style breakfast will be served at the hotel	Strasbourg
9:00am	Departure <b>Meeting point:</b> Hotel lobby	Travel by public transportation with your coordinators to the Strasbourg city center. <b>Travel time:</b> approx. 1 hour	Strasbourg
10:15am	Boat tour	Enjoy a boat tour along the <i>Ill</i> river in Strasbourg. As you wind down the narrow waterway you will pass under many beautiful old bridges. The tour takes you into the old quarter " <i>la Petite France</i> " as well as the European governmental quarter with the European Union institutions. <b>Duration:</b> approx. 1 hour 10 minutes	Strasbourg
Afterwards	Departure <b>Meeting point:</b> Batorama Wharf	Walk with your coordinators from the Wharf to the Les 7 Pains restaurant. <b>Travel time:</b> approx. 15 minutes	Strasbourg
12:00pm	Lunch	Enjoy your lunch in Strasbourg at " <b>Les 7 Pains</b> " a charitable restaurant where people being integrated in the working environment are employed. A meal and water are included in trip costs; additional food / beverages are at own expense.	Strasbourg
Afternoon	Free time	You may spend the rest of the day in Strasbourg on your own. Strasbourg is the capital and principal city of the Alsace region in north-eastern France. Located close to the border with Germany, it is the capital of the Bas-Rhin department. Strasbourg is the seat of several European institutions such as the Council of Europe and the European Parliament. You may visit the heart of the historical center of Strasbourg, the Grande Île ("Grand Island"), which was classified a World Heritage site by UNESCO in 1988, the first time such an honor was placed on an entire city center.	Strasbourg
4:00pm	Departure <b>Meeting point:</b> As organized by coordinators	Travel by public transportation with your coordinators back to the Hotel. <b>Travel time:</b> approx. 1 hour	
6:00pm	BBQ	Farewell BBQ and games at the <b>Chateau de Sarralbe "Interactionpark"</b>	Strasbourg
<b>Wednesday, July 9<sup>th</sup></b>			
1:00am	Check out	Room check-out	Strasbourg
1:30am	Airport Departure	Travel by private bus to Frankfurt airport. A packed breakfast will be provided by the Chateau to eat on the bus ride to the airport. <b>Travel time:</b> approx. 2 hours 30 minutes <b>Flight IB 3635</b> Departure from Frankfurt International Airport.	Frankfurt am Main

Please note: The times listed on the itinerary may need to be adjusted due to unforeseen circumstances.

All **Europe** Study Center excursions are operated by **Europe** Europe.

**Emergency Cell Phone**  
**+49 (0) [REDACTED]**



## *Appendix E: Stimulated Recall Interview Protocol*

### Interview Protocol

With your permission, I will be recording the interview today. I may also take a few notes while we are talking. I will be happy to share the recording and/or interview transcript with you, and to share the final analysis with you as well, if you are interested. If, at any time during the interview you feel uncomfortable or wish not to discuss a certain topic, always feel free to let me know and we can move on to another topic.

Please feel free to speak in both Spanish and English (or German and French!). If there are any questions that you do not understand or would like to be repeated, please just let me know.

### Part I- Semi-structured Interview

#### Basic Demographic Questions

1. How old are you?
2. What grade are you in now?
3. Where in the world have you traveled before taking the trip to Germany and France?

#### Background on Participation

4. Why did you want to participate in the Media Literacy/Travel Abroad course?
5. And did the experience meet those expectations? Why or why not?

#### Travel Abroad Experience

6. What was the biggest thing that you learned in the experience?
7. What experiences are most memorable to you and why?
8. Are there any things that really bothered you? Why?
9. In what ways have, you changed after this travel abroad experience.

### Part II-Stimulated Recall

#### Social Media

The course that you took in the afternoons with Ms.Tanya was to help you move from a consumer to a producer of social media. It was quite interesting that some of the tour guides throughout the trip mentioned social media in their explanations of things. For example Mr. Martin, the tour guide at the palace in Schwetzingen on the Sunday, explained that for the Emperor and Empress that the porcelain statues in the meeting rooms were a type of social media to show off about their identities and what they liked and didn't like and how they were good at things like hunting.

And then there was the German guy who liked to use cuss words from the University of Heidelberg in the church telling us about how the church served as like the Internet and the cemetery acted like the "dark net" where all the illegal things happened. [Play HD\_church-socialmedia\_lecture video].

Why do you think they talked about social media and the Internet when telling about events from hundreds of years ago?

Were those explanations helpful to you? Why or why not?

Did they change the way that you thought about social media? Why or why not?

#### Your Media Literacy Course Blog

Now, I'm going to open up the page of your blog and let's talk about what you chose to include in your blog.

1. Walk me through your page. Tell me everything that you would like your page viewers to get from the page. Again, please feel free to use any languages you prefer.
2. Why did you choose these particular pictures?

3. What happens to all of the other pictures/videos that you took that did not make it on to this blog?
  - a. Will they go in another private (non-class) or professional blog?
  - b. Or are they reserved only for your family, or your friends or just for you? Why?
4. Now tell me about the writing that goes with these pictures.
5. What about video? Did you take any videos during the visits? Why did you not include the videos on your blog?
6. What do you want your blog viewers to learn? (about you, about Germany and France, about Mexico?)

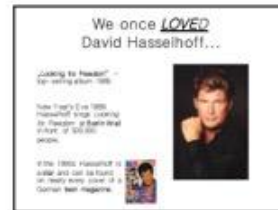
#### Your Online Media Persona

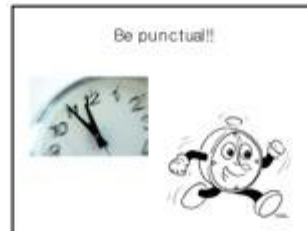
Now, let's take a look at your introduction video that you posted at the beginning of the course in Blackboard. [Watch intro video together].

1. Now after the summer experience, what might you say differently in your introduction and why?
2. What does it feel like to be a media producer (now that you are a real travel blogger!) rather than a media consumer?
3. What do you think is important for teachers to learn about how students use media tools (like blogs, social media, Facebook, twitter, Whatsapp) for learning?







## Appendix F: Germany Culture Night PPT Presentation

5/17/16






Appendix G: Coding Key & Sample Coding

Theme	code	sign	definition	examples	frequency
discourses	Zeit-seit		historicity tradition, reverent because of longevity (perhaps solely for that reason)	“Seit 1958 erteilt das IH Heidelberg Deutschunterricht auf hohem Niveau” (IH- SSC brochure) “Since 1958 IH Heidelberg has been providing high quality language courses year- round” (IH-SSC- brochure)	
	dialogicality		"the property of all discourse that it responds to prior discourse and anticipates subsequent discourses" "discourses 'speaking' to other discourses"		
	globalization	typical hegemonic use of term; institutional			
	unique	one of a kind; individual; special			
	family & friends	referencing familiar close relationships prior to the course		“Long time ago” Claudia’s blog posting of friends replicating Dad and friends’ photo from 1985	
Modes	gaze				



#### Snapshot Coding Key

- discourses : Zeit-seit
- discourses : institutional
- discourses : place
- discourses : private legal notice



**Example Answer**

**Example Answer**

I will be creating an example travel blog and participating right along with you. There will always be an example of whatever we are trying to do enjoy! Do not feel limited by my examples or create so that you can see one way of doing things.-Keep in mind, this is a project you should suggestions - choose something you WANT to write/learn about!

1. As a teacher, I certainly enjoy education topics and learning about education. What makes me unique is having taught in many different places and many different cultures.

2. I would like to choose education as my general topic.

3. I have always been interested in how schools are physically structured. I would like to take pictures of and look at different schools while we are traveling in Germany so I can see how different their schools are designed than ones in the U.S.

I will have to make sure I am paying attention each time we walk or drive by a school!

A. Hide 5 replies

Snapshot Coding Key	
	discourses : dialogicality
	discourses : education
	discourses : globalization
	discourses : nationalist
	discourses : place
	discourses : unique
	media literacy : media identity

## *Curriculum Vita*

KELLY WIECHART

[Kelly@eduvistaconsulting.com](mailto:Kelly@eduvistaconsulting.com)

### **EXPERIENCE**

Co-Founder & International Education Specialist 2014-present

EduVista Consulting, LLC, Tampa, FL

Provide consulting services in evidence-based program evaluation, research design, and professional development

Conduct mixed-methods education research and curriculum design

Lead Professional Development trainings in ESP, EAP, digital humanities, literature-and-arts-based language and literacy education

Design culturally relevant curriculum

Adjunct Instructor, World Literature Studies 2013-present  
1999-2008

Extended Academic Programs (EAP), University of the Incarnate Word (UIW), San Antonio, TX

Design, lead, & assess undergraduate adult learners in core composition, rhetoric, and literature courses (100% Online)

Designed UIW Online Writing Center (OWC) (2007)

Courses taught: Critical Discourse I & II; World Literature Studies

English Language Specialist 2013-present

U.S. Department of State, Bureau of Educational and Cultural Affairs, Washington, DC

Assist U.S. embassies in teacher training, curriculum development, and host country program evaluations

Adjunct Instructor, MA-TESOL Program 2011-present

American University, Washington, DC

World Languages and Cultures-MA TESOL Program

Facilitate introduction of pre- and in-service English language educators in MA-TESOL program.

Courses taught: Intro to Academic Culture and Writing (Hybrid) and Academic Writing for Graduate Students (100% Online), School of International Service-Institute on Disability and Public Policy

School of International Service-Intercultural Management Institute 2011-2013

Designed multi-level content-based curricula for professional development of pre-service diplomats

Designed and delivered English for Specific Purposes (ESP) trainings focusing on leadership, intercultural communication, & cultural diplomacy issues

Hired, supervised, & evaluated staff of five ESP trainers



Associate Instructor, Literacy, Culture, & Language Education 2013-2013  
School of Education, Indiana University, Bloomington, IN  
Taught and assessed pre- and in-service language educators using prepared departmental curriculum  
Designed two assignment & assessment tools to align with CAEP/NCATE standards (100% Online)  
Course taught: ESL/EFL Instruction & Assessment Approaches

Joint Advisory Council & Visiting Faculty 2011-2012  
George Washington University Medical Faculty Associates (GW-MFA) Assistant Physician Program, Prince Sultan Military College of Health Sciences, Dharhan, Saudi Arabia  
Led curriculum & materials instructional design for two-year English for Academic Purposes & English for Medical Purposes programs  
Provided faculty development in differentiated instruction & materials development for English for Health Care Professionals in MS-Physician Assistant Program  
Served as intercultural communications subject-matter expert (SME)

Academic Director/Instructional Specialist 2007-2010  
ELS Language Centers, Washington DC  
Hired, trained, supervised, & evaluated 16 ESL instructors  
Designed and implemented content-based English for Academic Purposes curricula  
Provided bi-monthly faculty professional development  
Designed, piloted, & revised all new courses  
Maintained instructional budget for language school of 200+ students.

Independent Language Trainer & Communications Consultant 2003-2007  
Mannheim, Germany  
Designed and delivered Business and Technical English curricula (Randstad)  
Provided SOP and SLA Technical Translation and Preparation (Deutsche Telekom)  
Designed and led Executive Seminars, Presentation Trainings, Negotiation Workshops, and courses in English for Pharmaceuticals Professionals (Roche Diagnostics)  
Adjunct Instructor, English Dept. 2001-2004  
University of Maryland University College (UMUC), European Division, Heidelberg, Germany  
Designed & undergraduate courses  
Led faculty training in distance education (WebTycho Train the Trainer)  
Course taught: Technical Writing (100% Online)

French/English Teacher 1997-2001  
Incarnate Word High School (IWHS), University of the Incarnate Word, San Antonio, TX  
Designed curricula for student-centered Learning Activity Packs (LAPs) using problem-based approach to language & literature  
Courses taught: French I; English II Pre-AP; English II; English III AP; Newspaper; Drama (F2F)

Adjunct English Instructor, English Dept. 1995-2001  
San Antonio College, San Antonio, TX  
Designed & delivered F2F, blended, and online courses in community college  
Courses taught: Technical Writing; American Literature I & II; British Literature I; Freshman Composition I & II; Basic English II; Developmental English I (F2F; Hybrid; Online)

Associate Instructor, English Dept. 1994-1995  
Indiana University-Purdue University, Ft. Wayne, IN  
Taught college composition courses following department-approved standard course curricula  
Courses taught: Principles of Composition; Elem Composition I (F2F)

French/English Teacher 1990-1995  
Parkway Local Schools, Rockford, OH  
Designed curricula and learning materials aligned to state curriculum standards  
Utilized literature- & problem-based approaches in language courses and critical literacy in English courses  
Initiated district-wide Technology Committee  
Courses taught: French I-IV; English 9; English 12; English 12 AP (F2F)

## EDUCATION

Indiana University, Bloomington, IN 2016  
School of Education, EdD  
Major: Literacy, Culture, & Language Education  
Minor: Instructional Systems Technology  
Research areas: Multimodal Interaction Analysis; Mediated Discourse Analysis; translingual literacies; Universal Design for Learning; gaming; eLearning & mLearning; Critical Discourse Analysis; Teacher education

Dissertation Title: "Mediating Identities: "doing being global" in a Secondary Blended Media Literacy Course"

Indiana University-Purdue University Fort Wayne, Ft. Wayne 1994  
Dept. of English and Linguistics, MAT  
Majors: English and French  
Relevant Coursework: Ethnic and Minority Literature; Modern Composition Theory; Renaissance Drama; Advanced Language Structures; Teaching of College Composition; Methods of Foreign Language Education

Institute de Touraine, Tours, France 1993  
Brûvet d'études de Langue Française  
Relevant Coursework: Language Structures; Renaissance Literature and Art; Modern Civilization

Indiana University-Purdue University Fort Wayne, Ft. Wayne, IN 1991

English and French, BA

#### GRANTS & AWARDS

New Scholars Merit Award: Dissertation Workshop, CIES 2015, Washington, DC  
Awarded for proposals with highest review scores

Participant in Research-Based Project, Phoenix Institute Palo Alto College, San Antonio, TX  
Researching the effects of a computer classroom environment on student retention and academic success in Basic English (developmental) courses

Instructional Innovation Grant for Summer Release Time, Alamo Community College District, San Antonio, TX  
Grant to develop methodology for using Internet Relay Chat (real-time interchange) to enhance freshman composition courses

Instructional Innovation Grant for Summer Release Time, Alamo Community College District, San Antonio, TX  
Grant for implementing technology into freshman composition courses. Developed homepage for course and supplementary materials such as transparencies, slides, and handbook for instructors

#### CERTIFICATES & LICENSURE

Green Teaching Certification Gold-Level, American University	2013-2015
Certificate of Achievement for Distinguished Achievement in CTLA301	
Training of Trainers, UMUC Distance Education	
State of Indiana Teacher License English 9-12	1990-1995
State of Ohio Dept. of Education Teacher License K-12	1990-1994

#### PROFESSIONAL AFFILIATIONS & SERVICE

Association of Applied Linguistics  
Society for Information Technology and Teacher Education (SITE)  
American Educational Research Association (AERA)  
National Council of Teachers of English (NCTE)  
International Association for K-12 Online Learning (iNACOL)  
Society for Intercultural Education, Training, and Research (SIETAR)  
Teachers of English to Speakers of Other Languages (TESOL)  
Sunshine State TESOL  
Washington Area Teachers of English to Speakers of Other Languages (WATESOL): Higher Education SIG Co-Chair 2012-2014; Newsletter Co-Editor 2009-2011  
Comparative and International Education Society (CIES)

## MEDIA SKILLS

### Office Suite:

XP, 2003, 2007, 2010, 2013 (Windows), 2011  
(Mac), 365 (Web) Mac Suite (Pages, Numbers, Keynote)  
Google Apps for Work Suite

### Learning Management Systems

Blackboard Learn & Collaborate  
Oncourse & Canvas (Sakai)  
Adobe Connect  
Izio (Learning Technology Partners)  
WebCt

### Multimedia Tools

Audacity  
Adobe Captivate  
Camtasia  
iMovie  
Final Cut Pro

### Social Networking

Facebook  
Linkedin  
Twitter  
WordPress  
Instagram  
HTML Editors  
Frontpage 2002  
Hotdog  
Wordpress Website

### Research

SPSS  
Qualtrics  
Transana 2.6 & 3.0  
Atlas.ti

## LANGUAGE PROFICIENCY (CEFR)

English C2+  
French B2+  
German B2  
Spanish B21  
Arabic A1

## PUBLICATIONS

Pawan, F., Wiechart, K., Warren, A., & Park, J. (2016). *Pedagogy and practice in online language teacher education*. Alexandria, VA: TESOL.

Park, J., Warren, A., Wiechart, K., & Pawan, F. (2016) Using the online platform as a third space for exploring cultures and contexts in ESL/EFL teacher education. *Pedagogy and practice in online language teacher education: Oz behind the curtain*. Alexandria, VA: TESOL.

Wiechart, K. & Chiasson, J. (2016). Using YouTube Video Editor for Multimodal Discourse Analysis of Teaching in Action. In *Proceedings of Society for Information Technology & Teacher Education International Conference 2016* (pp. 987-991). Chesapeake, VA: Association for the Advancement of Computing in Education (AACE).

Warren, A.N. & Wiechart, K.A. (2014). Perspectives on flexible distance education: Using Adobe Connect in a hybrid virtual/local classroom. In M. Searson & M. Ochoa (Eds.), *Proceedings of Society for Information Technology & Teacher Education International Conference 2014* (pp. 495-500). Chesapeake, VA: AACE.

## INVITED WORKSHOPS

Wiechart, K. & de Souza, T. (2016). “Back to the Basics 2” Panamá Bilingüe Ministry of Education (MEDUCA), Panama.

Wiechart, K. (2015). Back to the Basics 1” Panamá Bilingüe, Ministry of Education (MEDUCA), Panama.

## PRESENTATIONS

Wiechart, K. (2016). “Mediating Discourses in Place: Doing #Studenting in Controlled, Directed, and Guided Spaces.” American Association of Applied Linguistics, Annual Conference, Orlando, FL.

Wiechart, K. & Chiasson, J. (2016). “Using YouTube Video Editor for Multimodal Discourse Analysis of Teaching in Action.” Society for Information Technology & Teacher Education (SITE) Conference, Savannah, GA.

Wiechart, K & Chiasson, J. (2015). “Click, Snap, Drag & Go: Video Editing for Reflective Teaching.” WATESOL Fall Conference, Washington, D.C.

Wiechart, K. (2014). “Facilitating Inclusive English Language Teaching through Universal Design for Learning.” Sunshine State TESOL, St. Petersburg, FL.

Warren, A. & Wiechart, K. (2014). “Perspectives on flexible distance education: Using Adobe Connect in a hybrid virtual/local classroom.” Society for Information Technology & Teacher Education (SITE) Conference, Jacksonville, FL.

Roberts, R. & Wiechart, K. (2012). “Tips for Excellence in Writing Student Learning Outcomes.” TESOL, Philadelphia, PA.

Parrs, A. & Wiechart, K. (2012). “How ‘l'affaire Strauss-Kahn’ illustrates French and American cultural differences.” Intercultural Management Institute, 12<sup>th</sup> Annual Conference

Wiechart, K. & Deming, D. (2011). Faculty Pre-departure Workshop “Teaching across cultures.” George Washington Medical Faculty Associates, Washington, DC.

Miller, A. & Wiechart, K. (2011). “Incorporating Alternative Assessment into English for Medical Purposes.” Prince Sultan Military College of Health Sciences.

Wiechart, K. (1997). "Cyberlaurels: Old Songs in a New Virtuosity." 3rd Annual Multicultural Conference, San Antonio College, San Antonio, TX.